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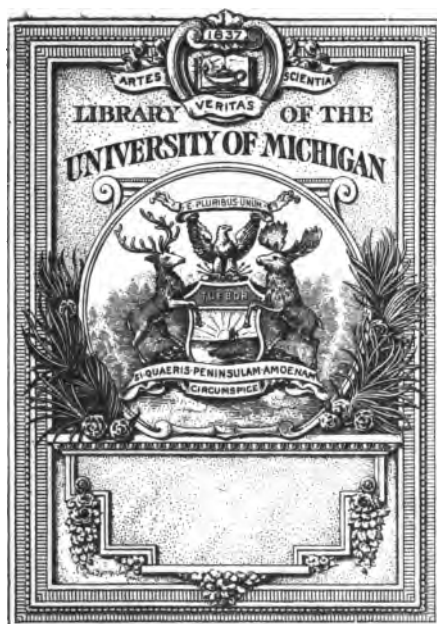
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PIERCE THE PLOUGHMANS
CREDE

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH
NEW YORK AND TORONTO

Pier, the ploughman
**PIERCE THE PLOUGHMANS
CREDE**

(ABOUT 1394 A.D.)

TRANSCRIBED AND EDITED FROM MS. TRIN. COLL., CAM., R. 3. 15
COLLATED WITH MS. BIBL. REG. 18. B. xvii. IN THE BRITISH
MUSEUM, AND WITH THE OLD PRINTED TEXT OF 1553

EDITED BY THE
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‘What knoweth a tillour at the plow
The popes name, and what he hat?
His Crede suffyseth him y-now.’

THE PLOWMANS TALE, 453-5.

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PREFACE

DESCRIPTION OF FORMER EDITIONS, AND OF THE MSS.

§ 1. THE present edition of 'Pierce the Ploughman's Crede' is mainly reproduced (with some additions and corrections) from my edition for the Early English Text Society, which first appeared in 1867, and was reprinted in 1895 for the same Society. That edition was, practically, a *new* one; the Text being new throughout, as was also a large part both of the Notes and Glossary. In order to explain whence this new text was derived, it will be proper to give, first of all, an account of former editions.

§ 2. I. The first edition, and the most important, is that of 1553. The title-page contains solely the words 'Pierce the Ploughmans Crede' within a square space in the midst of a wood-cut illustrating the story of Pyramus and Thisbe; the picture being by no means unsuitable for Chaucer's version of the poem. The wood-cut is clearly of continental workmanship, and a copy of the lower part of it, not very well executed, may be seen at p. 96 of 'A book of Roxburghe Ballads,' edited by J. P. Collier; 1847. The colophon, on a separate leaf, is—IMPRINTED AT LONDON BY REYNOLD WOLFE, ANNO DOMINI M.D.LIII. It was no doubt issued owing to the success of 'The Vision of Piers Ploughman,' which had been printed by Robert Crowley, in 1550; and considering the tone of the poem, we may safely conclude that it was issued in the early part of the year 1553, while Edward VI was still alive; for he died on the sixth of July in that year. The reign of Mary was not favourable to its existence, and copies

are now very scarce¹. I have made use of a copy preserved in the Cambridge University Library, and readings from this are denoted in the foot-notes by the letter C. It consists of only 16 leaves, 4to.

II. Elizabeth having succeeded Mary, the poem was again in request. The title-page of the second edition has on it merely the words 'Pierce the Ploughmans Crede,' and no more, the wood-cut having disappeared. It was printed at the same time as 'The Vision of Piers Ploughman,' and often bound up with it; and we learn from the title-page of the longer poem that it was 'Imprynted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle. ¶ The yere of our Lorde God, a thousand, fyue hundred, threscore and one. The .xxi. daye of the Moneth of Februarye.'² This edition of 1561 is simply a reprint of that of 1553, and clearly not copied from the MS. It preserves the misprints of the first edition, and adds more to the number; and is therefore considerably inferior to it.

III. In 1814, Dr. Whitaker reprinted the first edition of 1553. His object was clearly to produce an *exact* copy of it, and he accordingly used black-letter type and such various marks of contraction as appeared in the old book. It may be considered as a success, as it accurately reproduces every peculiarity, every misprint, and every stop and mark; so that any one who wishes to have a good copy of the first edition may safely buy this instead, at a far lower price³. I have

¹ See account of the *third* edition, below.

² The 'Crede' has also a colophon, agreeing with this, but without the date.

³ The title-page bears—'Pierce the Ploughman's Crede. London. Reprinted by T. Bensley, Bolt Court, Fleet Street, for Lackington, Allen and Co., Finsbury Square; and Robert Triphook, St. James's Street. 1814.'

carefully collated these two, and here give the few corrections which any one who buys Whitaker's edition should make.

In the address 'to the Reader,' last line, the *J* should be an *I*.

Fol. C ij, l. 5 from bottom, the words 'more money' are, in the oldest edition, run together into one.

Fol. D iij, l. 15; for 'swich' read 'swhich.'

Fol. D iij, *back*, l. 7; for 'swich' read 'swhich.'

Id. l. 21; for 'And' read 'Any.'

Fol. D iij, l. 10; for 'laiche' read 'latche'; though the *t* in the old edition is very indistinct.

Fol. E j, l. 13; for 'feid' read 'feid.'

Fol. E ij, *back*, l. 3 from bottom; for 'Abbots' read 'Abbottes.'

Fol. E iij, l. 13, read 'hōly'; in Whitaker's edition the stroke is shifted, and appears above the *I*.

These corrections made, the sole points of difference are, (1) that the folios do not correspond; (2) that the words printed in the *margin* of the old edition are printed by Dr. Whitaker in large red letters, to receive which he has made breaks in the continuous text; and (3) that Dr. Whitaker employs *red* letters for the proper names. I should add, that all three editions have a short glossary at the end, made apparently by Reynold Wolfe. It is of no value.

IV. Mr. Wright, in 1842, reprinted the 'Crede' at the end of his excellent and handy edition of the 'Vision,' the publisher being William Pickering; of which a second and revised edition appeared in 1856, published by J. R. Smith, at a very moderate price. Mr. Wright corrected most of the more obvious mistakes, so that his edition is very good and useful, and has been of very great service to me, and I here express the obligations to him which I thus lie under. It is therefore with no wish to detract from it, but only for the

reader's information, that I here state that I have observed several misprints in it which are mere printer's errors, but where the edition of 1553 is quite correct. Thus at p. 456, l. 182, 'Slaughte *in* her ende' should be 'Slaughte *is* her ende'; ten lines lower, 'Put' should be 'But'; and fourteen lines lower still, 'Minorities' should be 'Minorites.' I am of course speaking of his revised edition, though this is, perhaps, not quite so accurate as his *first* edition. See my Preface to Piers the Plowman, B-text, p. xxxvii.

§ 3. Besides the help thus afforded, we are much indebted to Mr. Wright for the following sentence in his Introduction. He says, 'I know only of two MSS. of the Creed of Piers Ploughman, one in the British Museum (MS. Reg. 18 B. xvii.), the other in the Library of Trinity College, Cambridge, both on paper¹, and written long after the date of the printed editions, from which they appear to have been copied.' But for this notice, I might have overlooked the Trinity MS., as only the British Museum one is mentioned in Warton. After reading the above, I thought I could not do better than investigate these MSS. closely; they might perhaps give some assistance. The result was surprising, certainly. First of all, it should be noted that Warton speaks of the British Museum MS. as '*not much older* than the printed copy,' and this is certainly the more correct opinion; the British Museum authorities whom Mr. [now Dr.] Furnivall consulted, declared it to belong certainly to the reign of Henry VIII; and that it was *not* copied from the printed edition became more and more obvious the more I read of it; it soon appeared to be *much more correct*², and

¹ The Museum MS. is on *vellum*.

² I mean as regards *readings*. But the scribe of this MS. took no pains to preserve the true *spelling*; he has altered it throughout at pleasure, always for the worse. Many erasures and alterations occur in it, also always for the worse.

I was myself quite satisfied that it was an independent and valuable text. At the same time, it occurred to me that a very obvious proof of its independence would appear in its containing anywhere additional lines; and, after hoping to find some for a long time in vain, at last *five new lines* appeared, very near the end. These extra lines are of such importance that I have fully discussed them farther on¹.

§ 4. But an examination of the Trinity MS. surprised me more still. The handwriting is late enough, certainly; possibly after A.D. 1600. But a curious circumstance at once arrests attention, and that is, the use of the 'Saxon' letters *ȝ* and *þ*, where the British Museum MS. and the printed editions have *gh* and *th*. It is clear that no man copying from a printed book would systematically make these alterations from one end of the poem to the other, and it is not very likely, even if he did, that he would seldom make a mistake over it. It is, in fact, obvious that the Trinity MS. was copied from a much older MS. which is now lost, and this further appears from noticing the nature of the few blunders that occur in it. Thus, in the first page, the copyist, not quite seeing the difference between a *y* and a *þ*, miswrites one for the other; but he soon gets over this, and afterwards does it right. Again, seeing the word 'wiffen' before him, he copied it 'willen,' a mistake easily made in copying from *manuscript*. Further proof might be adduced, but it will probably be quite sufficient to add, further, that the *five extra lines* spoken of above appear in this MS. also.

§ 5. The results of the investigation, which seem to me beyond all controversy, are these:

- (1) The British Museum MS. is older than the printed copy, and not copied from it.

¹ See p. xxx.

- (2) The Trinity MS. is later than the printed copy, but is not copied from it.
- (3) Both MSS., and also the early printed text, are *all* copied from *one and the same* MS., a fairly good one, possibly even of the very last years of the fourteenth century, which is now either lost or not forthcoming. The extreme similarity of these three texts cannot be otherwise accounted for.

Besides which, it is farther evident that the Trinity MS. is the best copy of the three¹, and I have therefore used it for the text throughout, copying it exactly, even where it has *v* for *u*, and marking the expansions of contractions by italics. The only alterations made in it are, the use of capital letters to denote proper names where the MS. has often small letters, and some corrections which have mostly been furnished by collation, and are all noticed in the foot-notes, where this MS. is denoted by the letter A.

The British Museum MS. is the second best copy, and is denoted by the letter B in the foot-notes, the letter C (as already stated) meaning the edition of 1553. The number of corrupt readings in C, which A and B set right, is about FORTY. To be exact, the errors in C, affecting either the sense, the grammar, or the orthography (and often all three together), are these:—*nede*, for *Crede*, 38; *medeley*, for *medlep*, 107; *monelich*, for *menelich*, 108; *semed*, for *zemed*, 159; *yseet*, for *yset*, 201; *lenede*, for *leuede*, 235; *heyne*, for *heynesse*, 265; *prechyns*, for *prechyng*, 267; *name be Prest*, for *cnaue be*

¹ The best copy, in the present case, is to be judged of, not by the date, but by traces of the care taken by the copyist. It is clear that the writer of the Trinity copy was a scrupulous and painstaking antiquary, who carefully put down what he saw before him. It is written on some extra leaves at the end of a copy of Chaucer. The Chaucer had some leaves lost at the beginning, but the missing portion has been carefully supplied *by the same hand* that copied the 'Crede.' The press-mark of the volume is R. 3. 15.

prest, 288; *knownen*, for *knewen*, 303; *the hethewed*, for *þe hewed*, 317¹; *hetes*, for *hestes*, 345; *curreth*, for *currey*, 365; *couuen*, for *connen*, 388; *ye*, for *þe*, 393; *parten*, for *parted*, 406; *meter*, for *mete*, 428; *rentful*, for *reufull*, 432; *lath*, for *lay*, 437; *fen*, for *fend*, 460; *Ne*, for *He*, 465; *sepulturus*, for *sepultures*, and *lacchen* for *cacchen*, 469; *Trow ye*, for *Thorugh*, 479; *Sarysenes*, for *Farysens*, and *God* for *gode*, 487; *desouled*, for *defouled*, 503; *dernelich*, for *deruelich*, 510; *chosen*, for *chesen*, 583; *Thei clothed*, for *Y-clothed*, 608; *onethe*, for *onlie*, 610; *mayned*, for *maymed*, and *lyke* for *syke*, 623; *mother*, for *morthen*, 635; *fulloke*, for *wilfulloker*, 648; *the*, for *thi*, 677; *hannen*, for *harmen*, 678; *shosen*, for *chesen*, 684; *werly*, for *werldly*, and *waynen* for *wayuen*, 685; *thi*, for *thei*, 700; *stone*, for *schon*, and *renthe* for *reuthe*, 738; *Abbot*, for *byshop*, and *Abbottes* for *bishopes*, 748, 756; *beuen*, for *benen*, 762; and *eth on* for *opon*, 796.

Many of these errors arose from misreadings of the MS., whereby the printer substituted *y* for *þ*, *th* for *y* or *þ*, *u* for *n*, *n* for *u*, long *s* (*f*) for *f*, *t* for *c*, *o* for *e*, and the like; such errors being common. Mr. Wright succeeded in correcting lines 107, 235, 460, 503, 677, 762, and somewhat improved lines 608, 738, and 796; but he had no clue enabling him to make sense of the remaining passages. It may be added that he unfortunately omitted two lines by mistake, viz. ll. 117 and 387.

§ 6. By collation of the three copies, we are placed in almost as good a position as if we had the original old MS. before our eyes. I have little doubt but that the reader will be pleased to find that he is in possession of a sound and trustworthy text, much superior to that of 1553, because

¹ This extraordinary error arose from printing *the* twice; then, by shifting the type, *the the hewed* became *the het hewed*, and lastly *the hethewed*.

it is free from the modifications of spelling which the old printer often made, and because the misprints of that edition have been eliminated, and the true sense restored in several formerly doubtful passages. Indeed, the only points now open to doubt are very few; I somewhat mistrust the word *euellies* at l. 242; the word *vnteyned* at l. 516; the word *wlon* at l. 736; and I suspect that, as is usual in alliterative poems, some lines were omitted even in the original; for the transition from ll. 69, 648 to the lines following them is rather too abrupt. I subjoin specimens of Texts B and C.

B. SPECIMEN OF THE BRITISH MUSEUM MS. (BIBL. REG. 18 B. XVII.)

Croſe and curtys criſt thys begynnynge ſpede,
 For the Fathers Frendſhipe that Formyd hevin,
 And throughe the ſpeciall ſprite that ſprang of hem twayne,
 And all in one godhed endles dwellyth.
 A, and all myn A. b. c. after haue I lernyd,
 And partes in my pater noſter ich poynt after other,
 And after all, myne Ave mare, Almoſt to the ende, &c.

C. SPECIMEN OF THE OLD EDITION OF 1553.

Croſ & curteis Chriſt this begynnynge ſpede,
 For the faders frendſhipe, y^t fourmed heauen,
 & throughe y^e ſpecial ſpirit y^t ſprōg of hē tweyne
 And al in one godhed endles dwelleth:
 A, and all myn A, b, c, after haue I lerned,
 And patres i my pater noſter, iche poynt after other,
 And after al, myne Aue marie, almoſt to the end, &c.

§ 7. I have printed the text in long lines, becauſe all the copies are ſo written and printed, except only Mr. Wright's edition. Mr. Wright argues for the printing in ſhort lines, in his Introduction, p. xxxii, becauſe of the conſtruction of the Anglo-Saxon verſe, &c., and ſays that 'a modern editor is wrong in printing the verſes of *Piers Plowman* in long lines, as they ſtand in the manuſcripts, unleſs he profeſs to give

them as a fac-simile of the manuscripts themselves, or he plead the same excuse of convenience from the shape of his book.' The italics are my own; and I will here only say that I do profess to give a fac-simile of the MS., and that I do plead also the excuse of convenience. He also observes that, 'in either case, he must carefully preserve the dots of separation in the middle of the lines, which are more inconvenient than the length of the lines, because they interfere with the punctuation of the modern editor.' This then I have done, though I have not found it inconvenient. On the contrary, I think it a great convenience. The dot denotes a pause in the rhythm, which very often indeed is coincident with a pause in the sense or with a comma, and thus indicates a certain indefiniteness in the pause, for which it is convenient to have a mark; and it is such a one as we are all accustomed to in the colon used in the Prayer-Book version of the Psalms. A semi-colon in the middle of a line is very rare; if it be required to denote one, we have only to print ; and it is done. I was induced to use the 'inverted' full stop for this purpose, because it is very easy to print in any sized type, and because the use of a colon produced too heavy an effect, and did not look well. It is right to add that, in the edition of 1553, which is very badly punctuated¹, the central rhythmical pause is denoted by a comma in about five lines out of six. In MS. B it is neglected; but in MS. A it is, for the most part, carefully preserved, and denoted by a kind of colon. Here, then, the superiority of this MS. is once more indicated.

§ 8. *Some account of the poem.* The reader may consult with advantage Warton's History of English Poetry (vol. 2, p. 87, ed. 1840) upon this subject. In a copy of the 'Crede' in Warton's possession was a short abstract of

¹ Two or three passages, unmeaning in all former editions, have been made clear in the present one by a slight change in the punctuation.

the poem in the handwriting of Alexander Pope, to whom the book once belonged. As anything written by Pope has an interest of its own, I here quote it.

‘An ignorant plain man having learned his Paternoster and Ave-mary, wants to learn his creed. He asks several religious men of the several orders to teach it him. First of a friar Minor, who bids him beware of the Carmelites, and assures him that they can teach him nothing, describing their faults, &c. But that the friars Minors shall save him, whether he learns his creed or not. He goes next to the friars Preachers, whose magnificent monastery he describes: there he meets a fat friar, who declaims against the Augustines. He is shocked at his pride, and goes to the Augustines. They rail at the Minorites. He goes to the Carmes [Carmelites]; they abuse the Dominicans, but promise him salvation, without the creed, for money. He leaves them with indignation, and finds an honest poor *Plowman* in the field, and tells him how he was disappointed by the four orders. The ploughman answers with a long invective against them.’

To this Warton subjoins an account of the mendicant orders, occupying about six pages, which should be consulted.

§ 9. Good accounts of the rise and spread of the mendicant orders are abundant. The reader may, for a general view of them, consult with advantage Massingberd’s *History of the English Reformation*, chap. vii; Southey’s *Book of the Church*, chap. xi; the very interesting preface to the ‘*Monumenta Franciscana*,’ by the editor, Professor Brewer; the excellent life of St. Francis of Assisi, in Sir James Stephen’s ‘*Lectures on Ecclesiastical Biography*’; Mrs. Jameson’s ‘*Legends of the Monastic Orders*’; and almost any Church History. Compare also, for illustration, Langland’s *Piers the Plowman*, Chaucer’s *Somnours Tale*, *The Plowman’s Tale* (in Chaucerian and other pieces), Wright’s *Political Poems*, vol. i. pp. 253–270 (see § 13), *Jack Upland* (in Chaucerian Pieces);

and other similar poems. I shall here only touch on such points as have special reference to the Ploughman's Crede.

§ 10. The degeneracy of the monks began to draw attention at an early period; and, in particular, St. Hildegardis, abbess of St. Rupert's Mount, near Bingen¹, addressed to them words of solemn warning, in the shape of prophecies which announced that still greater corruptions were to come, and would be punished by shameful disgrace and ruin. Very nearly at the same time, viz. during the reign of Henry II, appeared the masterly Latin satires of Walter Map, who was particularly severe upon the Cistercian Benedictines, of whom he saw rather too much². Two of his poems, 'The Apocalypse of Bishop Goliass,' and 'The Confession of Goliass,' contain most keen and brilliant satire. They are distinguished by a peculiar subtlety, which has not always been understood. Thus, when Map introduces a drunken priest revealing the depth of his degradation by uttering the oft-quoted stanza,

Meum est propositum in taberna mori:
Vinum sit appositum morientis ori,
Ut dicant cum venerint angelorum chori,
'Deus sit propitius huic potatori'—

this has seemed to many a mere jovial toper's song, and nothing more. But certainly a more serious view of Map's satire was taken by the author of the 'Crede.' He can perceive only two possible causes of the rise of the mendicant orders; either the simple supposition that Satan founded them, or else that they had adopted the monks' vices, as described in the 'Goliass' poems³. He suggests that Map's satire had deservedly brought the monastic orders into utter disrepute,

¹ See l. 703, and the note to it.

² See Professor Morley's *English Writers*, 1888, vol. iii. p. 164.

³ See l. 479, and the note to it.

and that now the mendicant orders were as bad as the monks. That the reference to the 'Goliath' poems is satirical is, of course, obvious; we have only to remember that the new orders commenced on the continent, not in England. At the same time, it is clear that our author expressed a general feeling. It was true that the rise of the mendicants was due to an attempt made (and at the first outset a successful one) to infuse a new spirit of piety and humility into the church, and to regenerate it by efforts of great self-denial and devotion. The character of St. Francis is surely, in many respects, beyond all praise; an enthusiast he was certainly, but noble, self-sacrificing, and pure in heart and aim in a very high degree. To give but one instance: we read that he had the greatest natural repugnance to the sight of a leper, yet he forced himself to eat out of the same dish with one whom no one could see without loathing, and afterwards devoted himself especially to an attendance upon the leper hospitals, enjoining his followers to do the same. Such an act was a noble example of mercy and humanity; and, had his followers really followed his rules, they might have done well for a long time¹. But St. Francis was clear-sighted enough to see how liable are all human institutions to perversion and decay, and this reflection kept him in continual sadness. 'Cheerless and unalluring is the image of Francis of Assisi: his figure gaunt and wasted, his countenance furrowed with care, his soul hurried from one excitement to another, incapable of study, incapable of repose, forming attachments but to learn their fragility, conquering difficulties but to prove the vanity of conquest, living but to consolidate his Order of Minor Brethren, and yet haunted by constant forebodings of their rapid degeneracy.'² And this too surely came to pass; and

¹ See ll. 511, 514.

² Sir J. Stephen, *Ecclesiastical Biography*, p. 95, 4th ed.

however bad may have been the state of the monks who forgot their vows of renunciation of the world, it was not long before the state of the friars became far worse. Their greed, their selfishness, their love of magnificent buildings and, very often, of delicate clothing which they concealed under their rough cloaks, their insolence, their pride, their self-righteousness, made them fair objects of satire, which was levelled against them most unsparingly by many, and especially by Wycliffe and his followers. This is nowhere shewn more clearly than in the story quoted by Southey¹, shewing how the friars waited on Wycliffe once at Oxford when he was supposed to be sick unto death, when he raised himself on his pillow, and looking at them sternly, replied, 'I shall not die, but live still further to declare the evil deeds of the friars!' And thoroughly did he fulfil his own prediction². They retaliated on him and his followers, as might be expected; and were particularly active in trying to secure the condemnation of Walter Brute³, when he was examined by the Bishop of Hereford, on a charge of heresy.

§ 11. The mention of the last circumstance helps us to fix the date of the poem; it is spoken of in the past tense,

Byhold opon Wat Brut · hou bisiliche pei *pursueden*,

and the writer seems to hint that they did not very greatly succeed, and were obliged to content themselves with preaching against him, and calling him a heretic. Walter Brute was examined more than once, and he was on his trial from time to time, from A.D. 1391 to 1393. On Monday, October 6, of the latter year, he submitted himself to the bishop of Hereford, contriving rather to allow that his opinions might be overruled by the church than offering to recant them

¹ Southey, *Book of the Church*, p. 193, ed. 1848.

² See ll. 528-530. ³ See l. 657.

explicitly, so that he was less severely treated than his opponents had hoped and expected. At the same time, this circumstance, though past, was no doubt still very fresh in the minds of all, since the present tense is used in ll. 659, 660. Hence the poem was certainly written not long after the latter part of 1393. Besides this, the allusion to flattering *kings* in ll. 364, 365, no doubt refers to Richard II, who was still alive¹. And it was precisely in 1395 that the Lollards presented a remonstrance to the parliament, complaining of the power and wealth of the clergy (Annals of England).

§ 12. But this inquiry is closely connected with another, viz., what is known of the author? We know certainly that he was an avowed Wycliffite, that he was *not* the author of the 'Vision of Piers Plowman' (of which the earliest version appeared in A.D. 1362)², but that he imitated the metre of that poem, and, to some extent, the words and tone of it. Besides this, he clearly took the plan of his poem from the 'Vision'; the way in which he wanders about seeking some one to teach him his Creed is copied from the description of the efforts of William the dreamer to find where the abode is of Do-well, Do-bet, and Do-best. In fact, it is easy to point to the particular passage in the 'Vision' which he was thinking of. The first fifteen lines of the Prologue to the Vita de

¹ See note to l. 362, with respect to the burial of the duchess of York at King's Langley in 1394.

² The vocabulary of these two writers is different, and their peculiarities of style and phrase are quite unlike (except when the author of the Crede deliberately copies Langland), whilst at the same time they are very characteristic. Nor are their views alike on all points. There is nothing to shew that Langland was a follower of Wycliffe, though he may have regarded his teaching with complacency. But we need not infer that Langland was now dead, or that he wrote no more than the 'Vision.' The poem of 'Richard the Redeles,' published by Mr. Wright with the title of a poem on 'The Deposition of Richard II,' and now reprinted at the end of my edition of Piers the Plowman, reproduces *all his peculiarities, and betrays, clearly enough, the hand of the master.*

Do-well give the key-note to the 'Crede,' and I therefore quote them here by way of illustration.

þus I-robed in russet · romed I aboute
 Al a somer sesoun · for to seche Dowel,
 And fraynide ful ofte · of folk þat I mette
 ȝif any wiȝt wiste · where Dowel was at inne,
 And what man he miȝte be · of many man I askide.
 Was neuer wiht as I wente · þat me wisse couþe¹
 Wher þis ladde loggede · lasse ne more;
 Til hit fel on a Friday · twei Freres I mette²,
 Maistres of þe Menours · men of grete wittes.
 Ich heilede hem hendeli · as ich hedde i-leorned³,
 And preiede hem, par charite · er þei passede furre,
 'ȝif þei knewen any cuntre · or coostes aboute
 Wher þat Dowel dwelleþ · do me to wisse.'
 'Mari,' quod þe Menour · 'among vs he dwelleþ,
 And euer haþ, as ich hope · and euer schal her-after.'

PIERS PLOWMAN (ed. Skeat, 1867); Text A. ix. 1-15.

We should observe, too, that the two authors take rather different views of 'Piers the Ploughman.' Langland considers him as the type of a class of industrious and lowly-minded men, who guided their life by the Gospel, and by their influence induced others to admire and practise a pure and simple form of Christianity based upon a true-felt love for their fellows. Langland's Ploughman gives good advice even to the knight and to gentle ladies; and, towards the end of the poem, he introduces *the* Piers Ploughman, *par excellence*, the good Samaritan above all others, Jesus Christ the righteous. But the Ploughman in the Crede is an individual, a ploughman and no more, described as in an abject state of poverty, yet so gifted with homely common sense as fully to see through all the tricks of the friars, though knowing very little more than

¹ Cf. 'And if any werldly wiȝt · wisse me couthe,' Crede, l. 17.

² Cf. 'and ther I aspyede Two frere Karmes,' Crede, l. 339.

³ Cf. 'I haylsede that herdeman · and hendliche I saide,' Crede, l. 231.

was necessary for his soul's health, little more than the Creed and the Gospels. It is perhaps right to remind the reader that there is a difference even in the very *titles* of the poems. The one is 'Pierce the Ploughmans Crede,' i. e. the creed which the ploughman taught; the other is 'Visio Willelmi de Petro Plowman,' the 'Vision of Piers Plowman which William saw,' and which may be spoken of as the 'Vision,' or as 'Piers Plowman,' but *never* as 'Piers Plowman's Vision,' except by such as have no regard for accuracy, and who would not stick at using the term 'Christian's Vision' as an equivalent one to Bunyan's vision of one Christian.

§ 13. Any further information about the author of the 'Crede' can only be obtained by the discovery of other poems which he may have written. There are some poems printed in 'Monumenta Franciscana,' pp. 591-608, and again in Wright's 'Political Poems,' vol. i. pp. 253-270, which are worth some attention. The first is in Latin, the other two (of which Mr. Brewer has made three) in English; they are all by the same author, and clearly written during the reign of Richard II¹ by one who says that he had been a novice in the order of St. Francis, but had left it to become a Wycliffite; also, that he was not an *apostata*, as he had not stayed in the convent his full year, but only about ten months and twenty days. They are outspoken attacks upon the friars, and upon the Minorites in particular, and at first sight seem to have a good deal in common with the 'Crede.' A careful scrutiny, however, of their language makes the identity of authorship improbable, though, at the same time, they well deserve to be compared with the 'Crede,' and I have therefore quoted from them occasionally in the Notes². But there is another

¹ The one in Latin describes the council held at London in A. D. 1382.

² Another piece that should be consulted is Jack Upland, in 'Chaucerian and other Pieces,' p. 191.

poem which deserves more attention, and this is no other than the well-known 'Plowman's Tale,' which has even been attributed to Chaucer, though it most certainly is not his. It may be found among the Canterbury Tales in all old editions subsequent to 1542, and in my volume of 'Chaucerian and other Pieces,' p. 147; and also, under the title of the Complaint of the Ploughman, in Wright's 'Political Poems,' vol. i. pp. 304-346. Now the writer of this piece apparently claims to have written the 'Crede;' for he says (ll. 1065-6),

Of frerës I have told before
In a making of a Crede;

i. e. in a poem which I wrote named a 'Creed.'

§ 14. But it happens, rather unfortunately, that the genuineness of these lines can hardly be admitted; for we find that the 'Plowman's Tale' is written on an unusual principle. The author deliberately makes all the stanzas of his first Passus end with the word *befall* or *fall*¹, and actually begins his second Passus by saying:—

To accordë with this wordë *fal*
No more English can I find;
Shewe another now I shall—

i. e. I shall now exhibit another ending; and in fact all the stanzas of this next Passus conclude with the word *amend*. In Passus III, the stanzas should all end with *grace*, as in lines 701-716, and 1269-1380. But there is a long interpolation (ll. 717-1268, sixty-nine 8-line stanzas) in which no rime to *grace* occurs! And it is in the course of this *interpolated* passage that the lines referring to the Crede are found. This throws a strong suspicion upon the assertion, though it may still be true that the interpolator was himself aware that

¹ Lines 205-228 form an exception, but their interpolation is obvious, for they interrupt the sense; lines 229 and 230 explain l. 201 more fully, and should follow them immediately.

the genuine part of the Plowman's Tale was really by the same author as the Crede. More than this can hardly be said, except it be to remark that the two poems have a good deal in common, as regards both thought and diction. Amongst words that are common to both poems (excluding the interpolated passages in the Tale) are: *angerliche* (Tale, 646), *crochettes* or *crockets*, *defenden*, to forbid, *eggen*, to egg on, *failours*, *falshed*, *for-than*, *glose*, *hernes*, corners, *lorel*, *queintise*, craft, *se*, seat, *sewen*, to follow, *siker* or *seker*, *shenden*, *toten*, to look, *wilnen*, to desire, *wissen*, to teach; and we may notice the epithet *curteis Crist* (Tale, 482). We may further compare such phrases as the following:—

<i>From 'The Tale.'</i>	<i>From 'The Crede.'</i>
I-paynted and portred; 135.	.. peynt and portreyd; 192.
	.. portreid and paynt; 121.
Suche that conne nat hir Crede; 413.	.. y can noȝt my Crede; 8.
They nolde nat demen after the face; 714 ¹ .	Thei schulden nouȝt after the face · neuer the folke de- men; 670.
To cacche catell as covytous; 385.	.. couetise · catel to fongen; 146.

It will further be noticed that the Tale (like the Crede) abounds in instances of alliteration.

It is not a little remarkable that the interpolated portions contain even more points of resemblance with 'The Crede' as regards the phraseology.

<i>From 'The Tale.'</i>	<i>From 'The Crede.'</i>
Market-beters, and medling make; 871.	At marketts and myracles · we medleth us nevere; 107.
The pore in spirit gan Crist blesse; 915.	And alle pouere in gost · God himself blisseth; 521.

¹ But this line may have been interpolated; see p. xxvi.

From 'The Tale' (cont.).

With double worsted well y-
dight; 1002.

Maysters be called defended
he tho; 1115.

Cuttid clothes; 929.

And builde as brode as a citè;
743.

Thou shalt be brent in balefull
fyre; 1234.

They must have honged at
the plow; 1042.

From 'The Crede' (cont.).

Of double worstede y-dy3t;
228.

.. ben maysters i-called, That
the gentill Iesus . . purly
defended; 574.

In a cutted cote; 434.

We buldeth a burw3 a brod
and a large; 118.

to brenne the bodye in a
bale of fir; 667.

I seigh a sely man me by
opon the plowhongen; 421.

§ 15. We should particularly observe the last example but one. Here the interpolator had noticed l. 667 of The Crede:—'to brenne the bodye in a bale of fir; ' where *bale* (A.S. *bæl*) means 'a blaze,' or 'a blazing pile.' But the word *bale* suggested to him another word altogether, viz. the A.S. *bealu*, evil, harm; out of which he formed the adjective *baleful*. This is almost conclusive evidence that the interpolator did not write The Crede *himself*, but was making additions to a poem which he was willing to attribute to the author of our poem. Further proof in the same direction is afforded by the fact that the interpolator not only disregarded the burden at the end of the genuine stanzas, but actually departed from the original metre. The original poem began with l. 53, and the stanzas in it strictly conform to the somewhat difficult formula *ababbcbc*, the last line being constantly repeated as a burden. But throughout lines 717-1268 (sixty-nine stanzas) the burden is neglected and all the stanzas end differently, whilst the metrical formula is sometimes varied to *abababab* (2 stanzas, 853-860 and 1021-8), or to *ababcccc* (877-884), or to *ababacac* (1013-20, 1181-8, 1221-8), or even to the very simple formula *ababcdcd*, as in

no less than twenty stanzas (1005-12, 1037-76, 1133-40, 1149-80, and 1189-1220, 1229-68). I think it probable that the two introductory stanzas of Part III, which immediately precede this long interpolation, are also to be doubted, as they are decidedly in the way; the former stanza contains the unsatisfactory riming of *welde* and *helde* with *bold* and *fold*, and the latter the unsatisfactory riming of *fruit* with *despyt*. If they are removed, the original poem becomes at once consecutive and intelligible. Part I (omitting the three interpolated stanzas in ll. 205-228) introduces us to the opposed parties represented by the Griffin and the Pelican, for the purpose of enabling the latter to indulge in her long invective. She utters stanza after stanza, ending with the syllable *fall*, till rimes fail her. Next, in Part II she continues in stanzas all ending in *amend*, down to the very end of that Part, and there at last pauses. Then Part III opens at once with l. 1269—'The Griffon grinned as he were wood,' and shews how the enraged bird flew away to get help from others, whilst the Pelican discourses with a Ploughman, and then flies away for safety. Soon the Griffin returns with a great company, but the Pelican appears under the protection of the all-conquering Phoenix, and enjoys a triumph. These 14 stanzas all terminate with the word *grace*. In this way every stanza has its appropriate burden; Part I consists of 50 stanzas ending in *fall*; Part II of 28 stanzas ending in *amend*; and Part III of 14 stanzas ending in *grace*; and the whole is written with considerable skill as well as with sufficient vigour. A portion of Part III may have been lost.

§ 16. But there is yet a further note to be made on this remarkable poem. The name given to it of The Plowman's Tale is obviously absurd; no one can look upon it in such a light. The name was given to it in order to furnish an

excuse for Thynne to insert it in his second edition of the *Canterbury Tales*, and so it had to be provided with an introductory Prologue, which describes the Ploughman with some spirit; but the metrical formula employed is *abababab*, as in two of the interpolated stanzas. Whether the Prologue was written by the interpolator or by a third hand is of no consequence to our present enquiry; we only need to be assured that it formed no part of the original poem. Indeed, this is so obvious that Mr. Wright, when reprinting the text in his *Political Poems* (vol. i. p. 304), did not hesitate to omit the Prologue, and so had to find a new name for the poem. The name which he chose was 'The Complaint of the Ploughman,' which is very inappropriate, as it is really a Complaint of the Pelican; or it might be called *The Griffin and the Pelican*. It is true that at one point of the genuine story the author utters 6 lines in his own character (1285-6, 1289-90, and 1301-2), and the old copy assigns these lines to the 'Plowman'; but his business is merely to record the story of the dispute between the two Birds; and in the text itself he is not described as a Ploughman, but as one 'of Christ's sheep' (1280).

§ 17. The facts concerning the poem are certainly complex; but I hope I have made them clear. The genuine part of it may very well have been written in the fourteenth century, as there are several examples of the use of the final *-e* as constituting a syllable. The suggestion that it was written by the author of *The Crede* may have been only a tradition, but there is no improbability in it; and if so, it may very well have been a slightly later poem, composed (as I conjecture) about 1395.

The interpolations and additions are of later date, the Prologue being probably the latest of all.

§ 18. A few words may well be spent on the DIALECT of

The Crede. Although it is in alliterative verse, it is remarkably free from words and forms that point to a Western, a West-Midland, or a Northern origin; as well as from words that are characteristic of any specific dialect. We find, just as in Langland, that the indicative plural sometimes ends in *-eth*, as in *bigileth* (51), and sometimes in *-en*, as in *holderen* (52), the latter being the more common. There can hardly be a doubt that it was written in London, and in deliberate imitation of Langland's *Piers the Plowman*; in fact, it is rather of an imitative or literary character than of an original and independent one. It is accordingly a text of good authority for the use of words, and is often quoted as such.

If the author wrote his poem in London, it would have been easy enough for him to visit all four orders of the Friars in succession, without going far. Stow describes the great church of the Black Friars near Ludgate, that of the Austin Friars near Broad Street, that of the Gray Friars near Newgate¹, and that of the Whitefriars near the Temple; all of which were much resorted to in the days of Richard II. Stow enumerates a large number of the monuments of wealthy people who had chosen to be buried within their walls. And perhaps the author had not, in those days, to go far from the City before he saw a poor labourer ploughing a field.

§ 19. The 'Crede' has always been a favourite poem. Dr. Whitaker quotes the following. 'A piece' (says Mr. Rawlinson, speaking of the CREDE) 'rare and good, in which the remains of Monastic Antiquity are graphically describ'd. It charms me on that account when e'er I read it;' Hearne, *MS. Collections*, Vol. lxxxii. page 75. It has several passages of great interest, as for instance, the celebrated description (one

¹ The site was afterwards occupied by Christ's Hospital, and will soon be occupied by the new Post Office.

of the best we have) of a Dominican convent. The pillars were painted and polished, and carved with curious knots. The windows were well wrought and lofty. The buildings were well walled-in all round, with postern-doors for easy egress. There were orchards and 'erberes' (*herbaria*) with well-clipped borders, a cross curiously carved, and 'tabernacles' used for reconnoitring from. Then there was the minster with its arches, and crockets, and knots of gold, its painted windows glorious with coats-of-arms and merchants' marks, its tombs with knights in alabaster, and lovely ladies by their side in gay garments; its cloisters pillared and painted, covered with lead and paved with painted tiles, with conduits of tin and lavers of 'latun;' and its chapter-house fairly carved, having a splendid ceiling. Then there was a refectory like a king's hall, regal kitchens, a dormitory with strong doors, halls, houses, chambers, infirmary, &c.; and then yet more houses with gay garrets, and every window-hole glazed. How excellent, again, are the portraits of the fat friar with his double-chin shaking about, as big as a goose's egg; and the poor ploughman with his hood full of holes and his mittens made of patches, followed by his poor wife going 'bare-foot on the bare ice, that the blood followed!' Whilst the cry of the ploughman's children sums up the early history of the poor of England in the words—

And alle þey songen o songe · þat sorwe was to heren;
þey crieden alle o cry · a *carefull* note.

The real value of the poem lies, in fact, in these and other vivid and exact descriptions, which are alike useful to the antiquary and interesting to the general reader, as they give a clear insight into the condition of the poor, the animosity which existed between the friars and the secular clergy, and, most striking point of all, the utter contempt in which the orders held each other, and the audacity with which each

tried to surpass the rest both in pitiless extortion and in proud display. To sum up all briefly, the poem is one which deserves not only to be read, but to be studied; it is one of those which is much more interesting on a second perusal than on a first, and continually improves upon acquaintance. It is well illustrated by, and well illustrates, Chaucer, and, in particular, the 'Somnours Tale.' It is of much value to lexicographers, who have made considerable use of it; and it is on this account (as well as with a view to make this edition suitable for use in schools) that I have tried to make the Glossarial Index tolerably full and complete.

§ 20. **Note on the five new lines found in the MSS.** It has been already mentioned that the MSS. are shewn to be independent of the printed edition by the appearance in them of five new lines. It so happens that these lines are certainly genuine, and of some importance. They are ll. 817, 818, and 823, 824, and 825. It is quite easy to see why Reynold Wolfe did not print them; they savoured far too much of the doctrine of transubstantiation to be likely to be acceptable to Protestant readers in the reign of Edward VI; and he therefore purposely suppressed them. But he did it very clumsily, for he quite overlooked the fact that the omission of them took away the clue to the context and quite robbed it of all meaning, so that the whole of ll. 819-822 and 826-835 seem to be inserted, much to the reader's bewilderment, literally *à-propos* of nothing¹. But now that these lines are restored, the drift of the whole passage is clear enough; and we perceive that the author is attacking the friars on yet one more point, viz. for the subtlety of their arguments about the sacrament of the mass, and for their attempts to explain a mystery which had much better, in his

¹ He made yet another clumsy alteration; viz. by substituting 'Abbot' for 'byshop' in ll. 748 and 756, regardless of alliteration.

opinion, be left unexplained. His belief is, he says, that 'God's flesh and blood are really in the sacrament; and though proud friars dispute about God's deity like dotards, the more the matter is stirred, the more confused they become. Christ said it *is* so; then what need of more words? No need to study and bestir our wits. These masters of divinity, many of them, do not follow the faith, as many of the common people do. How may any man's unassisted wit understand the mysteries of Christ that surpass all natural phenomena? A man must be of as meek a heart as Christ himself to receive the Holy Ghost by the purity of his life; and if a man is thus meek, he needs not to study the matter, nor to be called a Master (which Christ forbade), nor to put a cap on his bald pate; all he need do is to preach and live a pure life, and to use no pride.' Such is the true sense of the whole passage, and it is quite consistent and intelligible. It appears further that, with some notion of hiding the omission, five lines, ll. 817*-821*, were inserted in the same edition; these I believe to be spurious, and of no older date than 1553. The imitation of style and spelling is somewhat ingenious, but the alliteration in them is not so good. For further information, see notes to ll. 816 and 820.

§ 21. **Glossary, &c. to the first printed edition.** The edition of 1553 has some lines 'to the reader' prefixed to it, and a Glossary at the end¹. The lines are of little importance, but are printed here for completeness' sake. On the back of the title-page we find, in italics—

To the Reader.

*To read strange newes, desires manye,
Which at my hande they can not haue;
For here is but antiquitie
Expressed only, as tholde booke gaue.*

¹ Also a few side-notes, of no importance.

*Take in good part, and not deprave
The Ploughmans Crede, ientyll reader :
Loo, this is all that I requyer.*

On the last leaf we find, in black letter—'For to occupie this leaffe which els shuld haue ben vacant, I haue made an interpretation of certayne hard wordes vsed in this booke for the better vnderstandyng of it.' The brief Glossary thus introduced contains several errors, and is not here reprinted. The curious will find it in my edition of 1867.

PERES THE PLOUGHMANS CREDE

CROS, and curteis Crist · þis begynnynge spede,
 For þe faderes frendshipe · þat fourmede heuene,
 And þoruþ þe speciall spirit · þat sprong of hem tweyne,
 And alle in on Godhed · endles dwelleþ !
 A, and all myn A.b.c · after, haue y lerned, 5
 And patred in my *pater-noster* · iche poynt after oper,
 And after all, myn *Aue-Marie* · almost to þe endē;
 But all my kare is to comen · for y can noȝt my Crede.
 Whan y schal schewen myn schrift · schent mote y worþen,
 Þe prest wil me punyshe · and penaunce enioyne; 10
 Þe lengþe of a Lenten · flesh moot y leue
 After þat Estur ys ycomen · and þat is hard fare;
 And Wedenes-day iche wyke · wiþ-uten flesh-mete.
 And also Iesu hym-self · to the Iewes he seyde,
 ‘He þat leueþ nouȝt on me · he leseþ þe blisse.’ 15
 Þerfor lerne þe byleue · leuest me were,
 And if any werldly wiȝt · wisse me couþe,
 Oper lewed or lered · þat lyueþ þerafter,
 And fulliche folweth þe feyþ · and feyneþ non oper;
 Þat no worldliche wele · wilneþ no tyme, 20
 But lyueþ in louynge of God · and his lawe holdeþ,

1. begynnynge] *See note.* 2. frendshipe] C; frendchipe A; frendshype B. 3. spirit] sprite B. 4. patred] patres AC; partes B; *see note, and footnote to 451.* 5. For y, A has þ by mistake, here and in l. 9; BC have I. noȝt A. 6. punyshe] B; punyche AC. 7. flesh] C; flech A; fleshe B. 8. And if] Yf B; Gif C. wisse] wille (by mistake) A; *see* 100, 233. B has will; C has wil. 9. feyþ] fey; A; Faithe B; feith C; cf. 95. 10. wilneþ no tyme] willeth at no tyme B.

And for no getyng of good · neuer his God greueþ,
 But followeþ him þe full way · as he þe folk taughte.
 But to many maner of men · þis matter is asked,
 Boþe to lered and to lewed · þat seyn þat þey leueden 25
 Hollich on þe grete God · and holden alle his hestes;
 But by a fraynyng for-þan · faileþ þer manye.

For first y fraynede þe freres · and þey me fulle tolden,
 Þat all þe frute of þe fayþ · was in here foure ordres,
 And þe cofres of Cristendam · and þe keye boþen, 30
 And þe lok of beleve · lyeth loken in her hondes.

Þanne wende y to wyten · and wiþ a wiȝt y mette,
 A Menoure in a morow-tide · and to þis man I saide,
 ‘Sire, for grete Godes loue · þe graiþ þou me telle,
 Of what myddelerde man · myȝte y best lerne 35
 My Crede? For I can it nouȝt · my kare is þe more;
 And þerfore, for Cristes loue! · þi counsell y praie.
 A Carm me haþ y-couenaunt · þe Crede me to teche;
 But for þou knowest Carmes well · þi counsaile y aske.’

Þis Menour loked on me · and lawȝyng he seyde, 40
 ‘Leue Cristen man · y leue þat þou madde!
 Houȝ schulde þei techen þe God · þat con not hem-selue?
 Þei ben but iugulers · and iapers, of kynde,

23. followeþ] followþ A; Followith B; folweth C. folk] folke A.
 24. maner] C; manner A. 25. þey] þeþ A, *by mistake, here and in*
 28; they BC. leueden] leveden B; liueden C. 26. hestes] hesteg
 (sic) A; hestys B; hestes C. 27. fraynyng] BC; fraȝnyng A.
 28. freres] Friers B. þey me fulle] them full B (*m over an erasure*).
 30. boþen] beþen A; bethen B; bothen C; *see 224.* 31. of beleve
 lyeth] B; of byleue lieth C; an leue his A (*corruptly*). 32.
 wende] wend B; wennede C; wittede A; *see 452.* wyten] wytten C.
 wiȝt] whiȝt A; wight B; whight C. 33. Menoure] Minoure C.
 34. Godes] gods A; godes BC. graiþ] graith C; truith (*over graith*
erased) B. 38. Crede] AB; C *has nede.* 40. Menour] mynour
 B; Minour C. lawȝyng] laughing B. 41. þat þou madde] that thou
 maid B; that thou madde C; *see 280.* 42. Houȝ] Whouȝ A;
 Whough C; How B. schulde] schude A. 43. iugulers] yugulers A;
 iugulers C; Iugelers B.

Lorels and lechures · and lemmans holden ;
 Neyþer in order ne out · but vn-neþe lybbeþ, 45
 And byiaþeþ þe folk · wiþ gestes of Rome !
 It is but a faynt folk · i-founded vp-on iapes ;
 Þei makeþ hem Maries men · (so þei men tellen),
 And lieþ on our Ladie · many a long tale.
 And þat wicked folk · wymmen bi-traieþ, 50
 And bigileþ hem of her good · wiþ glauerynge wordes,
 And þerwiþ holden her hous · in harlotes werkes.
 And, so saue me God ! · I hold it gret synne
 To 3yuen hem any good · swiche glotones to fynde,
 To maynteyne swiche maner men · þat mychel good destruyeþ.
 3et seyn they in here sutilte · to sottes in townes, 56
 Þei comen out of Carmeli · Crist for to followen,
 And feyneþ hem with holynes · þat yuele hem bisemeþ.
 Þei lyuen more in lecherie · and lieth in her tales
 Þan suen any god liife ; · but lurken in her selles, 60
 [And] wynnen werldliche god · and wasten it in synne.
 And 3if þei couþen her Crede · oþer on Crist leueden,
 Þei weren nouȝt so hardie · swiche harlotri vsen.
 Sikerli y can nouȝt fynden · who hem first founded ;
 But þe foles foundeden hem-self · freres of the Pye, 65
 And maken hem mendynauns · and marre þe puple ;
 But what glut of þo gomes · may any good kachen,
 He will kepen it hym-self · and cofren it faste ;
 And þeiȝ his felawes fayle good · for him he may steruen.
 Her money may bi-quest · and testament maken, 70

46. folk] folke A; Folk BC. gestes] iestes B. 48. so] and so BC.
 49. lieþ] leyth B; leieth C. long] C; longe A. 50. folk] C; folke
 AB. 53. gret] great B; grete C. 55. swiche] C; swicle A;
 such B. 57. followen] folwen C. 59. lyuen] leyvin B.
 tales] tallys B. 60. suen] schewin B. lurken] C; lyrken A;
 lurkyn B; see 83. 61. [And] But ABC. werldliche] werdliche C;
 worldlich B. 62. 3if] yef B; ghif C. 65. foundeden] Foundon B.
 68. hym-self] hem self C. 69. þeiȝ] though B; thoigh C.

And no obedience bere · but don as [hem] luste ;
 And ryzt as Robertes men · raken aboute
 At feires and at ful ales · and fyllen þe cuppe,
 And precheþ all of pardon · to plesen the puple.
 Her pacience is all passed · and put out to ferme, 75
 And pride is in her pouerte · þat litell is to preisen.
 And at þe lulling of oure Ladye · þe wymmen to lyken,
 And miracles of mydwyves · and maken wymmen to wenen
 þat þe lace of oure Ladie smok · liȝteþ hem of children.
 þei ne prechen nouȝt of Powel · ne penaunce for synne,
 But all of mercy and mensk · þat Marie maie helpen. 81
 Wiþ sterne staues and stronge · þey ouer lond strakeþ
 þider as her lemmans liggeþ · and lurkeþ in townes,
 (Grey grete-hedede quenes · wiþ gold by þe eizen),
 And seyn, þat here sustren þei ben · þat soiourneþ aboute ;
 And þus about þey gon · and Godes folk by-traieþ. 86
 It is þe puple þat Powel · preched of in his tyme ;
 He seyde of swich folk · þat so aboute wente,
 “ Wepyng, y warne ȝow · of walkers aboute ;
 It beþ enemyes of þe cros · þat Crist opoþ poledede. 90
 Swiche slomerers in slepe · slaueþ is her ende,
 And glotony is her God · wiþ gloppyng of drynk,
 And gladnes in glee · and gret ioie y-maked ;
 In þe schendyng of swiche · schall mychel folk lawȝe.”
 þerfore, frend, for þi feyþ · fond to · don betere ; 95
 Leue nouȝt on þo losels · but let hem forþ passen,

71. no] none BC. [hem] hym ABC (*wrongly*). luste] list B.
 72. And] BC; A *has* tryzt = & ryzt; see 215. 75. passed]
 passed AC; passyd B. 80. Powel] pawle B. 81. mercy and mensk]
 mary and melk (!) B. 84. eizen] eighen C; yene B. 85. sustren]
 sustren C. 86. folk] folke A; see 94. 87. Powel] C; Powell A;
 Powle B. 89. ȝow] you BC. 90. opoþ] vpon BC. poledede] tho
 lede C (*two words*). 91. slomerers] slomrers C; slummerers B.
 slaueþ] slaught B; slaughte C. her] ther B. 92. gloppyng] goppyng
 A; golping B; gloppyng C. 94. mychel folk] many B. 95.
 fond] Found B. 96. passen] pasen AC; cf. 75.

For þei ben fals in her feiþ · and sele mo opere.'

'Alas! frere,' quap I þo · 'my purpos is i-failed,
Now is my counfort a-cast' · canstou no bote,
Where y myzte meten wiþ a man · þat myzte me wissen
For to conne my Crede · Crist for to folwen?' 101

'Certheyne, felawe,' quap þe frere · 'wiþ-outen any faile.
Of all men opou mold · we Menoures most schewep
þe pure Apostells life · wiþ penance on erþe,
And suen hem in saunctite · and suffren well harde. 105
We haunten none tauernes · ne hobelen abouten;
At marketts and myracles · we medlep vs nevere;
We hondlen no money · but menelich faren,
And haven hunger at þe mete · at ich a mel ones.
We hauen forsaken the world · and in wo lybbeþ, 110
In penaunce and pouerte · and precheþ þe puple,
By ensample of oure life · soules to helpen;
And in pouertie praien · for all oure parteners
þat ȝyueþ vs any good · God to honouren,
Oper bell oper book · or breed to our fode, 115
Oper catell oper cloþ · to coveren wiþ our bones,
Money or money-worthe; · here mede is in heven.
For we buldeþ a burwꝝ · a brod and a large,
A chirche and a chapaile · with chambers a-lofte,
Wiþ wide windowes y-wrouȝt · and walles well heye, 120
þat mote ben portreid and paynt · and pulched ful clene,
Wiþ gaie glittering glas · glowing as þe sonne.

99. counfort] comfort C; comffort B. 100. wissen] wyssen C;
willen A (*by mistake for wiffen*); whiffen B. 103. opou] open B;
vpon C. Menoures] Menures A; menniers B; Minorites C. 106.
none] no C. 107. medlep] medeley C. 108. menelich] monelich
C. 109. þe] BC; þer A (*wrongly*). mete] C; meate A. 110.
world] C; worlde A. lybbeþ] *resembles* lyvveþ in A. 115. book]
C; booke A. 117. or] other BC. 118. burwꝝ] burwgh C;
burroge B. 119. chapaile] chapitre B (*over an erasure*);
chapitle C. 121. ben] C; bene A. paynt] payntyd B; paint C.

And myztestou amenden vs · wiþ money of þyn owne,
 Pou shuldest cnely bifore Crist · in compas of gold
 In þe wide windowe westwarde · wel niȝe in the myddell, 125
 And seynt Fraunces him-self · schall folden the in his cope,
 And presente the to the Trynitie · and praie for thy synnes;
 Þi name schall noblich ben wryten · and wrouȝt for the nones,
 And, in remembrance of þe · y-rad þer for euer.
 And, broþer, be þou nouȝt aferd; · bythenk in thyn herte, 130
 Pouȝ þou conne nouȝt þi Crede · kare þou no more.
 I schal asoilen þe, syre · and setten it on my soule,
 And þou maie maken þis good · þenk þou non oþer.
 ‘Sire,’ y saide, ‘in certaine · y schal gon and asaye;’—
 And he sette on me his honde · and asoilede me clene, 135
 And þer y parted him fro · wiþ-uten any peine;
 In couenant þat y come aȝen · Crist he me be-tauȝte.
 Þanne saide y to my-self · ‘here semep litel trewþe!
 First to blamen his broþer · and bacbyten him foule,
 Þer as curteis Crist · clerliche saide, 140
 “How myȝt-tou in thine broþer eiȝe · a bare mote loken,
 And in þyn owen eiȝe · nouȝt a bem toten?
 See fyrst on þi-self · and siþen on anoþer,
 And clense clene þi syȝt · and kepe well þyn eiȝe,
 And for anoþer mannes eiȝe · ordeyne after.” 145
 And also y sey coueitise · catel to fongen,
 Þat Crist haȝ clerliche forboden · & clenliche destruede,

123. owne] owen C. 124. shuldest cnely] chuldest cnely A;
 chouldest knely C; shouldest knely B. 125. windowe] wyndowes B;
 window C. 128. noblich] BC; A *has* nobliþ, *due to reading*
 noblich as noblith. 129. y-rad] C; y-rade A. 130. bythenk in]
 C; A *corruptly has* by þenken. 133. þenk] thenke C; think B.
 134. gon] BC; A *has* gone. 136. þer] þeir A; ther B.
 137. be-tauȝte] A *really has* betaiȝte (*with the i undotted*) *by mistake*; be-
 taught BC. 140. þer] þeir A; ther B. 141. How] B; Whow AC.
 myȝt-tou] might thou BC. thine] thy C. broþer] brothers C. 146.
 sey] saye B; see C. 147. destruede] distrayid B; destruedē C.

And saide to his sueres · forsoþe on þis wise,
 “Nouȝt þi neiȝbours good · couet yn no tyme.”
 But charite and chastete · ben chased out clene; 150
 But Crist seide, “by her fruyt · men shall hem ful knowen”.
 Þanne saide y, ‘certeyn, sire · þou demest full trewe!’

Þanne þouȝt y to frayne þe first · of þis soure ordirs,
 And pressede to þe Prechoures · to proven here wille.
 Ich hiȝede to her house · to herken of more; 155
 And whan y cam to þat court · y gaped aboute.
 Swich a bild bold, y-buld · opon erþe heiȝte,
 Say i nouȝt in certaine · siȝþe a longe tyme.
 Y ȝemedede vpon þat house · and ȝerne þeron loked,
 How þe pileres weren y-peynt · and pulched ful clene, 160
 And queynteli i-corven · wiȝ curiouse knottes,
 Wiȝ wyndowes well y-wrouȝt · wide vp o-lofte.
 And þanne y entrid in · and even-forþ went,
 And all was walled þat wone · þouȝ it wid were,
 Wiȝ posternes in pryuytie · to passen when hem liste; 165
 Orcheȝardes and erberes · euesed well clene,
 And a curious cros · craftily entayled,
 Wiȝ tabernacles y-tiȝt · to toten all abouten.
 Þe pris of a plouȝ-lond · of penyes so rounde
 To aparaille þat pyler · were pure lytel. 170
 Þanne y munte me forþ · þe mynstre to knowen,
 And a-waytede a woon · wonderlike well y-beld,
 Wiȝ arches on eueriche half · and belliche y-corven,

149. couet yn] Couetyn A; coveit not at B; coueyte in C. 154.
 pressede] presede A. 155. Ich] C; With A (*by mistake*); ytche B.
 157. opon] vpon C. 158. Say] Sawe B. 159. ȝemedede] ȝemyd B;
 semed C. vpon] apon B; opon C. 160. How] How B; Whouȝ A;
 Whow C. 162. o-lofte] aloft B; alofte C. 165. passen] B;
 pasen AC. 166. Orcheȝardes] Orcheyardes C; Orchardes B.
 erberes] Erbars B. euesed] AC; vsyd B. 167. craftily] craftelye B;
 craftly AC. 171. munte] mount B. 172. a woon] it anon (*over
 an erasure*) B; cf. 164. y-beld] ybild C; Ibilde B.

Wip crochetes on corners · wip knottes of golde;
 Wyde wyndowes y-wrouzt · y-written full pikke 175
 Schynen wip schapen scheldes · to schewen aboute,
 Wip merkes of marchauntes · y-medled bytwene,
 Mo þan twenty and two · twyes y-noumbred.
 Þer is none heraud þat hap · half swich a rolle,
 Riȝt as a ragman · hap rekned hem newe. 180
 Tombes opon tabernacles · tyld opon lofte,
 Housed in hirnes · harde set a-bouten,
 Of armede alabaustre · clad for þe nones,
 [Made vpon marble · in many maner wyse;
 Knyghtes in her conisantes · clad for þe nones,] 185
 All it semed seyntes · y-sacred opon erþe;
 And louely ladies y-wrouzt · leyen by her sydes
 In many gay garmentes · þat weren gold-beten.
 Þouȝ þe tax of ten ȝer · were trewly y-gadered,
 Nolde it nouzt maken þat hous · half, as y trowe. 190
 Þanne kam I to þat cloister · and gaped abouten
 How it was pilered and peynt · and portreyd well clene,
 All y-hyled wip leed · lowe to þe stones,
 And y-paued wip peynt til · iche poynt after oþer;
 Wip kundites of clene tyn · closed all aboute, 195
 Wip lauoures of latun · louelyche y-greithed.
 I trowe þe gaynage of þe ground · in a gret schire
 Nolde aparaile þat place · oo poynt til other ende.
 Þanne was þe chaptire-hous wrouzt · as a greet chirche,

180. ragman] B; rageman AC. 181. opon (1) vpon C. 182.
 hirnes] hernis B; hornes C. 184, 185. Omitted in A; I give
 these lines from B, only altering y^e nonys into þe nones, and Knytes into
 Knyghtes. 184. vpon] opon C. 185. her conisantes] ther
 conisante C. 187. leyen] lyen B. 188. garmentes] garmemens C.
 192. How] Whouȝ A; Whough C; Howe B. portreyd] C; porteryd
 B; portred A. 193. y-hyled] AC; lyled B. 194. peynt til]
 painetyl B indistinct, and with e written over a; poynttyl C. poynt]
 (C; poynte A; see 198. 199. chaptire] chapter B; chapitre C.

Coruen and couered · and queyntliche entayled; 200
 Wip semlich selure · y-set on lofte;
 As a Parlement-hous · y-peynted aboute.

Panne ferd y into fraytour · and fond pere an oper,
 An halle for an hey3 kinge · an housholde to holden,
 Wip brode bordes abouten · y-benched wel clene, 205
 Wip windowes of glas · wrou3t as a chirche.
 Panne walkede y ferrer · and went all abouten,
 And sei3 halles full hy3e · and houses full noble,
 Chambers wip chymneyes · and chapells gaie;
 And kychens for an hy3e kinge · in castells to holden, 210
 And her dortour y-di3t · wip dores ful stronge;
 Fermery and fraitur · with fele mo houses,
 And all strong ston wall · sterne opon hei3e,
 Wip gaie garites and grete · and iche hole y-glased;
 And opere houses y-nowe · to herberwe þe queene. 215
 And 3et pi3e bilderes wiln beggen · a bagg-ful of whete
 Of a pure pore man · þat maie oneþe paie
 Half his rente in a 3er · and half ben behynde!

Panne turned y a3en · whan y hadde all y-toted, 7
 And fond in a freitour · a frere on a benche, 220
 A greet cherl and a grym · growen as a tonne,
 Wip a face as fat · as a full bledder
 Blowne bretfull of breþ · and as a bagge honged
 On bopen his chekes, and his chyn · wip a chol lollede,
 As greet as a gos ey · growen all of grece; 225

201. y-set] yseet C; I-sett B. 203. fond] AC; founde B.
 205. abouten] BC; aboutē(?) A. 206. glas] glase B; glaas C.
 208. sei3] seigh C; see B. 209. chymneyes] chymeney3 C;
 chymbneis B. 211. y-di3t] y-di3te A; y-dight BC. 215. And
 opere] A has to pere, for & opere; BC have And other. Cf. footnote
 to 72. 216. wiln] BC; wilne A. whete] C; wheate A. 217.
 pure] B omits. 221. cherl] chorl C. 222. as fat as] so fat as C.
 224. a chol] achole B. 225. As] So C. gos ey] C; gos eye A;
 gose egg B. all] full (over an erasure) B.

þat all wagged his flesh · as a quyk myre.
 His cope þat biclypped him · wel clene was it folden,
 Of double worstede y-dyzt · doun to þe hele;
 His kyrtel of clene whiit · clenlyche y-sewed;
 Hyt was good y-now of ground · greyn for to beren. 230
 I haylsede þat herdeman · and hendliche y saide,
 ‘Gode syre, for Godes loue · canstou me graip tellen
 To any worþely wiȝt · þat wissen me couþe
 How y schulde conne my Crede · Crist for to folowe—
 þat leuede lelliche him-self · and lyuede þerafter, 235
 þat feynede non falshede · but fully Crist suwede?
 For sich a certeyn man · syker wold y trosten,
 þat he wolde telle me þe trewþe · and turne to none oper.
 And an Austyn þis ender daie · egged me faste;
 þat he wold techen me wel · he plyzt me his treuþe, 240
 And seyde me, “serteyne · syþen Crist died
 Oure ordir was euelles · and erst y-founde”.
 ‘Fyrst, felawe!’ quap he · ‘fy on his pilche!
 He is but abortif · eked wiþ cloutes!
 He holdeþ his ordynaunce · wiþ hores and þeues, 245
 And purchaseþ hem pryuileges · wiþ penyes so rounde;
 It is a pur pardoners craft · proue and asaye!
 For haue þei þi monȝ · a moneþ þerafter,
 Certes, þeiȝ þou come aȝen · he nyl þe nouȝt knowen.
 But, felawe, our foundement · was first of þe opere, 250
 And we ben founded fulliche · wiþ-uten fayntise;
 And we ben clerkes y-cnoven · cunnynge in scole,

226. flesh] fleche A. 233. wiȝt] wiȝt A. wissen] willen A;
 wiffen B; wissen C; see 100. 234. How] Whou A; How B;
 Whow C. 235. leuede] leuid B; lenede C. 236. non] no C.
 237. trosten] tresten B. 241. syþen] *miswritten* syȝen in A, by
mere slip; sythyn B; syghthen C. 242. euelles] C; yvellis B;
 y-uelles (*altered to y-ueffes*) A. 244. abortif] abortiff B; abortiif AC.
 245. wiþ] wiþe A. 248. þi] thy C; the B. 249. nyl] nyll B;
 wil C.

Proued in procession · by processe of lawe.
 Of oure ordre þer beþ · bishopes wel manye,
 Seyntes on sundry stedes · þat suffreden harde; 255
 And we ben proued þe priis · of popes at Rome,
 And of grettest degre · as [þe] godspelles telleþ.
 ‘A! syre,’ quap y þanne · ‘þou seyst a gret wonder,
 Sipeñ Crist seyð hym-self · to all his disciples,
 “Which of þou þat is most · most schal he werche, 260
 And who is goer byforne · first schal he seruen;”
 And seyde, “he sawe Satan · sytten full heyȝe
 And ful lowe ben y-leyd;” · in lyknes he tolde,
 Þat in pouernesse of spyrit · is spedfullest hele,
 And hertes of heynesse · harmeþ þe soule. 265
 And þerfore, frere, fare well! · here fynde y but pride;
 Y preise nouȝt þi preching · but as a pure myte.’

And angerlich y wandrede · þe Austyns to proue,
 And mette wiþ a maister of þo men · and meklich y seyde,
 ‘Maister, for þe moder loue · þat Marie men kalleþ, 270
 Knowest þou ouȝt, þer þou comest · a creatour on erþe,
 Þat coude me my Crede teche · and trewliche enfourme,
 Wiþ-uten flaterynge fare · and noping feyne?
 Þat folweþ fulliche þe feiþ · and none other fables,
 Wiþ-uten gabbynge of glose · as þe godspelles telleþ? 275
 A Menour haþ me holly by-hyȝt · to helen my soule;
 For he seiþ þat her sekte · is sykerest on erþe,
 And ben kepers of þe keye · þat Cristendome helpeþ,
 And purliche in pouerte · þe apostells þey suweþ.’

254. bishopes] bichopes AC; byshopes B. 257. [þe]; ABC omit;
 see 275. 261. byforne] aforne B. 263. ful lowe] fullowe AB;
 fullow C (*but the words should be separatea*). 265. heynesse] highnes
 (*also heynesse in margin*) B; heyne C. 267. preching] prechyns C.
 268. angerlich] angreiche B; angerich AC; *see note*. 271. creatour]
 creature C. 273. feyne] fayne B. 275. gabbynge] gabynge C;
 gabbing B. godspelles] gospelles B. 276. Menour] minour B;
 Minoure C. 279. purliche] puriche AEC; *see* 318.

'Alas!' quap þe frier · 'almost y madde in mynde, 280
 To sen houȝ þis Minoures · many men begyleth!
 Sopli, somme of þo gomes · haȝ more good him-selue
 þan ten knyȝtes þat y knowe · of catell in cofers!
 In fraytour þei faren best · of all þe soure orders,
 And vsen ypocricie · in all þat þey werchen, 285
 And prechen all of parfitnes; · but loke now, y þe praye!
 Nouȝt but profre hem in pryuite · a peny for a masse,
 And, but his cnaue be prest · put out myne eize,
 þouȝ he hadde more money hid · þan marchantes of wolle!
 Loke houȝ þis loresmen · lordes bytrayen, 290
 Seyn þat þey solwen fully · Fraunceses rewle,
 þat in cotyng of his cope · is more cloþ y-folden
 þan was in Fraunces froc · whan he hem first made.
 And ȝet, vnder þat cope · a cote haȝ he furred
 Wiȝ soyns, or wiȝ fitchewes · oȝer syn beuer; 295
 And þat is cutted to þe kne · and queyntly y-botend,
 Lest any spirituall man · asprie þat gile.
 Fraunces bad his breþeren · barfote to wenden;
 Nou han þei buclad schon · for bleynyng of her heles,
 And hosen in harde wede · y-hamled by þe ancle, 300
 And spicerie sprad in her purse · to parten where hem lust.
 Lordes loueth hem well · for þei so lowe crouchen;
 But knewen men her cautel · and her queynt wordes,
 þei wolde worshypen hem · nouȝt but a litel,
 þe image of ypocricie · ymped vpon fendes. 305
 But, sone, ȝif þou wilt ben syker · seche þou no ferther,

283. cofers] cofres C. 285. vsen] vsun C; vson B; vsune A.
 286. all of] of all B. 287. peny] BC; pany A; see 407. 288.
 cnaue] knave B; name C. prest] Prest C. 294. haȝ] hath BC;
 haȝe A (*badly*). 295. fitchewes] fichewes C; ficheu B. 299.
 bleynyng] bleynyng B; blenyng C. 300. y-hamled] y-hamelid B.
 301. sprad] speed B. 303. knewen] knowen C. her] A *wrongly has*
heir the second time. 304. worshypen] C; worchypen A; worshipen B.
 306. wilt] wille A; wilt BC.

We friers be þe first · and founded vpon treupe.
 Paul *primus heremita* · put vs him-selue
 Away into wildernes · þe werlde to dispisen;
 And pere we lengeden full longe · and lyueden full harde,
 For-to all þis freren folk · weren founded in townes, 311
 And tauȝten vntrulie; · and þat we well aspiede,
 And for chefe charitie · we chargeden vs seluen;
 In amending of þis men · we maden oure celles
 To ben in cyties y-set · to styȝtle þe people, 315
 Preching and praying · as profetes schulden;
 And so we holden vs þe heued · of all holy chirche.
 We haue power of the pope · purliche assoilen
 All þat helpen our hous · in helpe of her soules,
 To dispensen hem wip · in dedes of synne; 320
 All þat amendeth oure hous · in money oper elles,
 Wip corne oper catell · or clopes of beddes,
 Oper bedys or broche · or breed for our fode.
 And ȝif þou hast any good · and wilt þi-selſe helpen,
 Helpe vs hertliche þerwip · and here I vndertake, 325
 Þou schalt ben broper of our hous · and a book habben
 (At þe next chaptire) · clereliche enseled;
 And þanne oure prouinciall · haþ power to assoilen
 Alle sustren and breperen · þat beþ of our order.
 And þouȝ þou comne nouȝt þi Crede · knele downe here;
 My soule y sette for þyn · to asoile þe clene, 331
 In couenaunt þat þou come again · and katell vs bringe.
 And þanne loutede y adoun · and he me leue grauntede,

307. be] beth C; bethe B. 308. heremita] heremite ABC (wrongly); see note.

310. lengeden] C; lengden A; longeden B. lyueden] leueden C.

311. folk] folke A; see 47. 315. styȝtle] stightlen B; styȝtly C. 317. heued] hedd B (over erasure); hethened C.

320. hem wip] with hem B. 322. oper] or with B. of] to BC. 325. -wip] C; -wipe A. 326. book] C; boke A.

327. chaptire] chapter B; chapitre C. enseled] C; ensealed A. 329. sustren and breperen] susterne and brotherin B.

And so I partid him fro · and þe frere lefte.
 Panne seid I to my-self · ‘here is no bote; 335
 Heere pride is þe *pater-noster* · in preyinge of synne;
 Here Crede is coueytise; · now can y no ferþer,
 3et will y fonden forþ · and fraynen þe Karmes.’

! Panne totede y into a tauerne · and þer y aspyede
 Two frere Karmes · wiþ a full coppe. 340
 Þere y auntrede me in · and aisliche y seide,
 ‘Leue syre, for þe lordes loue · þat þou on leuest,
 Lere me to som man · my Crede for to lerne,
 Þat lyueþ in lel liif · and loueþ no synne,
 And gloseþ nouzt þe godspell · but halt Godes hestes, 345
 And neþer money ne mede · ne may him nouzt letten
 But werchen after Godes worde · wiþ-uten any faile.
 A Prechour y-professed · hap plizt me his trewþe
 To techen me trewlie; · but woldest þou me tellen
 For þei ben certayne men · and syker on to trosten, 350
 Y wolde quyten þe þi mede · as my miȝt were.’

‘A trofle,’ quap he, ‘trewlie! · his treuþ is full litell!
 He dynded nouzt wiþ Domynike · siþe Crist deide!
 For wiþ þe princes of pride · þe Prechours dwellen;
 Þei ben as digne as þe devel · þat droppeþ fro heuene.
 Wiþ hertes of heynesse · houȝ halwen þei chirches 356
 And deleþ in devynitie · as dogges dop bones!
 Þei medleth wiþ messages · and mariages of grete;
 Þey leeuē wiþ lordes · wiþ lesynges y-nowe;

334. lefte] C; left A. 336. preyinge] preȳng B. 338. forþ]
 fourth B. 340. coppe] cupe B. 341. auntrede] aventeryd B.
 aisliche] ailliche A; aillich B; aisliche C; see note. 343. Lere]
 teache (*over erasure*) B. 344. lel] C; Lei A; leele B. 345.
 hestes] hetes AC; hestys B. 351. miȝt] miȝte A. 352. trofle]
 trefle BC. 355. ben] C; bene A. as digne] so digne C. 356. houȝ]
 wouȝ A; whoughe B; whough C; cf. 362. þei] the BC. 358. medleth]
 meddeley B (cf. 107); medeleth C. 359. leeuē] lyven B.

Pey biggeþ hem bishopryches · wiþ bagges of golde; 360
 Pei wilnep worships— · but waite on her dedes!
 Herken at Herdforþe · hou þat pey werchen,
 And loke hou þat pei lyven · and leuee as þou fyndest.
 Pey ben counseilours of kinges; · Crist wot þe soþe,
 Hou pey currey kinges · and her back clawep! 365
 God leue hem leden well · in lyvinge of heven,
 And glose hem nouȝt for her good · to greven her soules!
 Y pray þe, where ben þei pryue · wiþ any pore wiztes,
 þat maie not amenden her hous · ne amenden hem-seluen?
 Pei prechen in proude harte · and preiseþ her order, 370
 And werldliche worshype · wilnep in erþe.
 Leuee it well, lef man · and men ryȝt-lokede,
 þer is more pryue pride · in Prechours hertes
 þan þer leste in Lucyfer · er he were lowe fallen;
 Pey ben digne as dich-water · þat dogges in bayteþ. 375
 Loke a ribaut of hem · þat can nouȝt wel reden
 His rewle ne his respondes · but be pure rote,
 Als as he were a connyng clerke · he casteþ þe lawes,
 Nouȝt lowli but lordly · and leesinges lyeþ.
 For ryȝt as Menoures · most ypocricie vseþ, 380
 Ryȝt so ben Prechers proude · purlyche in herte,
 But, Cristen creatour · we Karmes first comen
 Even in Elyes tymne · first of hem all,
 And lyven by our Lady · and lelly hir seruen,
 In clene comun life · kepen vs out of synne; 385

360. biggeþ] beggen (*over erasure*) B. bishop-] bichop- ABC. 361.
 worships] worshipes B; worchipes AC. 362. Herdforþe] Hart-
 flourde B. 363. leuee] beleve (*over erasure*) B. 364. ben] C;
 beyn A; bene B. 365. Hou] Howe B; Whou AC. currey] B;
miswritten carry A; curreth C. 366. leue hem] leve hym B. 371.
 werldliche] werdliche AC; worldlich B. worshype] worship B; wor-
 chype AC. 372. Leuee] Ken B (*but leave is written at end of 371*).
 374. er] or C. 378. casteþ] A seems to have hasteth; kasteth B;
 casteth C. 380. Menoures] mynors B; Minoures C.

Nowt proude as Prechours bep · but prayen full still
 For all þe soules and þe lyves · þat we by lybbeth.
 We connen on no queyntyse · (Crist wot þe soþe!)
 But bysieþ vs in our bedes · as vs best holdeþ.
 And þerfore, leue leel man · leue þat ich sygge, 390
 A masse of vs mene men · is of more mede
 And passeth all praier · of þies proude freers.
 And þou wilt ȝyuen vs any good · y would þe here graunten
 To taken all þy penance · in peril of my soule;
 And þouȝ þou conne nouȝt þy Crede · clene þe assoile, 395
 So þat þou mowe amenden our hous · wiþ money oþer elles,
 Wiþ som katell oþer corne · or cuppes of siluer.'

'Trewely, frere,' quap y þo · 'to tellen þe þe soþe,
 þer is no peny in my pakke · to payen for my mete;
 I haue no good ne no gold · but go þus abouten, 400
 And traualle full trewlye · to wynnen with my fode.
 But woldest þou for Godes loue · lerne me my Crede,
 Y schuld don for þy will · whan I wele hadde.'

'Trewlie,' quap þe frere · 'a fol y þe holde! 404
 þou woldest not weten þy fote · and woldest fish kacchen!
 Our pardon and oure preiers · so bep þey nouȝt parted,
 Oure power lasteþ nouȝt so feer · but we some peny fongen.
 Fare well!' quap þe frere · 'for y mot hepen fonden,
 And hyen to an houswife · þat hap vs bequepen
 Ten pounde in hir testament · to tellen þe soþe. 410
 Ho draweþ to þe deþe-warde · but ȝet I am in drede
 Lest ho turne her testament · and þerfore I hyȝe
 To hauen hir to our hous · and henten, ȝif y miȝte,

388. connen] cannon B; couuen C. on] *struck through in* B.
 soþe] southe C. 393. would] woll B. þe] ye C. 394. in]
 on B. 395. conne nouȝt] cannot B. 396. mowe] now B.
 399. pakke] palke A; palk B; pakke C; *see note.* 401. with] C;
 withe A. 403. þy will] the will B; the wil C. 405. fish] fich AC.
 406. parted] AB; parten C. 407. so feer] soffer B.

An anuell for myn owen vs · to helpen to cloþe.
 'Godys forbode,' quap his fellawe · 'but ho forþ passe 415
 Whil ho is in purpose · wiþ vs to departen;
 God let her no lenger lyven · for letteres ben manye.'

Panne turned y me forþ · and talked to my-selue
 Of þe falshede of pis folk · hou feiples they weren.
 And as y wente be þe waie · wepyng for sorowe, 420
 [I] seiþ a sely man me by · opon þe plow hongen.
 His cote was of a cloute · þat cary was y-called,
 His hod was full of holes · and his heer oute,
 Wiþ his knopped schon · clouted full pykke;
 His ton toteden out · as he þe londe treddede, 425
 His hosen ouerhongen his hokschyne · on eueriche a side,
 Al beslombred in fen · as he þe plow folwede;
 Twey myteynes, as mete · maad all of cloutes;
 þe fyngers weren for-werd · and ful of fen honged.
 Dis wight waseled in þe fen · almost to þe ancle, 430
 Foure roþeren hym by-forn · þat feble were worþen;
 Men myȝte reknen ich a ryb · so reufull þey weren.
 His wiif walked him wiþ · wiþ a longe gode,
 In a cutted cote · cutted full heyȝe,
 Wrapped in a wynwe-schete · to weren hire fro weders, 435
 Barfote on þe bare iis · þat þe blod fólwede.
 And at þe londes ende lay · a litell crom-bolle,

414. vs] vse BC. 415. his] BC; this A. 416. Whil] C; Wil AB.
 417. letteres] lettes ther (*over erasure, and with ther above the line*) B.
 418. forþ] forþe A. 419. hou] how B; whou A; whow C. weren] C;
 werne A; werren B. 421. [I] *I propose this reading; A has &;*
 And BC. 426. hokschyne] hockshynes B (*where ck is written*
over an erased k); hokshynes C. a] *nearly erased in B.* 427.
 beslombred] beslomered C. 428. mete] nettes (*over erasure*) B;
 meter C. 429. for-werd] Forweryd B. 430. wight] B; whit AC.
 fen] B; fern A; feen C. 431. worþen] worþi A; worthe B;
 worthi C; *no doubt the original had worþe = worþen.* 432. reknen]
 C; reken A; see 466. reufull] rewfulle B; rentful C. 433. wiif]
 wiff B. 435. wynwe] wynow B. 436. iis] yise B. 437. lay]
 laye (*badly*) AB; lath (*for lap = lay*) C; see 438. bolle] bole B.

And þeron lay a litell childe · lapped in cloutes,
 And tweyne of tweie ȝeres olde · opon a-noþer syde,
 And alle þey songen o songe · þat sorwe was to heren; 440
 þey crieden alle o cry · a carefull note.

þe sely man sizede sore, and seide · ‘children, beþ stille!’

Dis man loked opon me · and leet þe plow stonden,
 And seyde, ‘sely man · why syȝest þou so harde?
 ȝif þe lakke liiflode · lene þe ich will 445
 Swich good as God haþ sent · go we, leue broþer.’

Y saide þanne, ‘naye, sire · my sorwe is wel more;
 For y can nouȝt my Crede · y kare well harde;
 For y can fynden no man · þat fully byleueþ,
 To techen me þe heyȝe weie · and þerfore I wepe. 450
 For y haue fonded þe freers · of þe foure orders,
 For þere I wende haue wist · but now my wit lakkeþ;
 And all my hope was on hem · and myn herte also;
 But þei ben fully feibles · and þe fend sueþ.’

‘A! broþer,’ quap he þo · ‘beware of þo foles! 455
 For Crist seyde him-selfe · “of swiche y ȝou warne,”
 And false profetes in þe feiþ · he fulliche hem calde,
 “*In vestimentis ouium* · but onlie wiþ-inne
 þei ben wilde wer-wolues · þat wiln þe folk robben.”
 þe fend founded hem first · þe feiþ to destroie, 460
 And by his craft þei comen in · to combren þe chirche,
 By þe coueiteise of his craft · þe curates to helpen;
 But now þey hauen an hold · þey harmen full many.
 þei don nouȝt after Domynick · but dreccheþ þe puple,
 Ne solwen nouȝt Fraunces · but falslyche lybben; 465
 And Austynes rewle · þei rekneþ but a fable,
 But purchaseþ hem pryuylege · of popes at Rome.

439. olde] elde B. 445. ȝif þe] yif thou B; Gif the C. 447.
 wel] myche B. 451. fonded] fondes AC; Fondes B, but with a faint
 s over an erasure; cf. patres (for patred) in l. 6. 457. hem] hym B
 460. fend] fen C. 465. Ne] He C. 467. at] of B.

Pei coueten confessions · to kachen some hire,
 And sepultures also · some wayten to cacchen;
 But oper cures of Cristen · pei coueten nouȝt to haue, 470
 But pere as wynnynghe liip · he lokeþ none oper.'

'Houȝ schal y nemne þy name · þat neiȝboures þe kalleþ?'
 'Peres,' quap he, 'þe pore man · þe plowe-man y hatte.'
 'A! Peres,' quap y þo · 'y pray þe, þou me telle
 More of þise tryflers · hou trechurly þei libbeþ? 475
 For ichon of hem hap told me · a tale of þat oper,
 Of her wicked liif · in werlde þat hy lybbeþ.

I trowe þat some wikked wyȝt · wrouȝte þis orders
 Þoruȝ þat gleym of þat gest · þat Golias is y-cald,
 Oper ell[e]s Satan him-self · sente hem fro helle 480
 To cumbren men wiþ her craft · Cristendome to schenden?'

'Dere broper,' quap Peres · 'þe devell is ful queynte;
 To encombren holy chirche · he casteþ ful harde,
 And flurisheþ his falsnes · opon fele wise,
 And fer he casteþ to-forn · þe folk to destroye. 485

Of þe kynrede of Caym · he caste þe freres,
 And founded hem on Farysens · feyned for gode;
 But þei wiþ her fals faip · michel folk schendeþ,
 Crist calde hem him-self · kynde ypocrites;
 How often he cursed hem · well can y tellen. 490

He seide ones him-self · to þat sory puple,
 "Wo worþe ȝou, wyȝtes · wel lerned of þe lawe!"
 Eft he seyde to hem-selfe · "wo mote ȝou worþen,

468. coueten] C; couetun A; coveyten B; see 470. 469. sepultures]
 sepulturis C. cacchen] kachen B; lacchen C. 472. Houȝ] Houghe B;
 Whouȝ A; Whough C. 473. hatte] hott B. 476. þat] B omits.
 477. hy] he BC. 479. þoruȝ] B has Thoughe, altered to Thorughe;
 Trowe ye A; Trow ye C (both corruptions, due to the line above).
 y-cald] C; ycalde A; y-callid B. 480. helle] C; hell A. 484.
 flurisheþ] fluricheþ AC; florishith B. fele] sely B. 485. folk] C;
 folke A. 486. kynrede] kyndred B. 487. on] or B. Farysens]
 Sarysenes C. gode] good B; God C. 490. hem] C; heme A.
 491. ones] ons BC. 493. hem-selfe] hym-self B. ȝou] ye B.

þat þe toubmes of profetes · tildeþ vp heiþe!
 3oure faderes fordeden hem · and to þe deþ hembrouzte." 495
 Here y touche þis two · twynnen hem I þenke;
 Who wilneþ ben wisere of lawe · þan lewde freres,
 And in multitude of men · ben maysters y-called,
 And wilneþ worshipes of þe werlde · and sitten wiþ heye,
 And leueþ louynge of God · and lownesse behinde? 500
 And in beldinge of tombes · þei trauaileþ grete
 To chargen her chirche-flore · and chaungen it ofte.
 And þe fader of þe freers · defouled hir soules,
 þat was þe dygginge devel · þat dreccheþ men ofte.
 þe diuill by his dotage · dissaueþ þe chirche, 505
 And put in þe Prechours · y-paynted wiþouten:
 And by his queyntise þey comen in · þe curates to helpen,
 But þat harmede hem harde · and halp hem full litell!
 But Austines ordynaunce · was on a good trewþe,
 And also Domynikes dedes · weren deruelich y-vsod, 510
 And Frauncis founded his folk · fullliche on trewþe,
 Pure parfit prestes · in penaunce to lybben,
 In loue and in lownesse · and lettinge of pride,
 Grounded on þe godspell · as God bad him-selue.
 But now þe glose is so greit · in gladding tales 515
 þat turneþ vp two-folde · vnteyned opon trewþe,
 þat þei ben cursed of Crist · y can hem well proue;
 Wiþ-outen his blissinge · bare bep þey in her werkes.
 For Crist seyde him-selþe · to swiche as him folwede,

494. tildeþ] tildith (*altered to bildith*) B; tildeth C. 496. þis two]
 theise tow B. twynnen] and twynnen B. 498. in] in a B. 499.
 worshipes] worships A; worshipes B. and] and to B. wiþ heye] highe
 (*over erasure*) B. 501. beldinge] bulding B; beldyng C; *but the*
true reading is probably tildinge; cf. 181, 494. 503. defouled]
 desouled C. 504. dygginge] digging B; dyggyng C. 507. þe]
 B omits. 510. deruelich] derulich (*or dernlich*) A; deruelich (*or*
dermelich) B; dermelich C. *See note.* 511. folk] folke AC; Folk B.
 516. vnteyned] ABC, 517. þei ben] many bene B; they ben C;
 þei bene A.

"Y-blessed mote þei ben · þat mene ben in soule;" 520
 And alle pouere in gost · God him-self blisseþ.
 Hou fele freers fareþ so · fayn wolde y knowe!
 Proue hem in proces · and pynch at her ordre,
 And deme hem after þat þey don · and dredles, y leue,
 Þei willn wexen pure wroþ · wonderliche sone, 525
 And schewen þe a scharp will · in a schort tyme,
 To wilne wilfully wrappe · and werche þerafter.
 Wytnesse on Wycliff · þat warned hem wiþ trewþe;
 For he in goodnesse of gost · grayþliche hem warned
 To wayuen her wikednesse · and werkes of synne. 530
 How sone þis sori men · seweden his soule,
 And oueral lollde him · wiþ heretykes werkes!
 And so of þe blessinge of God · þei bereþ litel mede.

Afterward anoper · onliche he blissede,
 Þe meke of þe myddel-erde · þouruþ myzt of his fader. 535
 Fynd foure freres in a flok · þat folweþ þat rewle,
 Þanne haue y tynt all my tast · touche, and assaie!
 Lakke hem a litil wiȝt · and here liif blame,
 But he lepe vp on heiȝ · in hardynesse of herte,
 And nemne þe anon nouȝt · and þi name lakke 540
 Wiþ proude wordes apert · þat passeth his rule,
 Boþe wiþ "þou leyst, and þou lext" · in heynesse of sowle,
 And turne as a tyrant · þat turmentep him-selue,

521. pouere] power C. 522. Hou] Whou AC; How B. 525.
 wexen] A has wexon, with x and o imperfectly formed; woxon B;
 wexon C. wroþ] worthe B. 527. wrappe] wrath B; wrathe C; in
 A written so as to resemble wrappe. 530. wikednesse] C; wikdnesse
 A; wikidnis B. 531. How] Whou AC; How B. seweden] BC;
 lewden A (by mistake of l for f). 535. myddel-erde] C; myddel
 hertes A; myddell herth B. 536. þat rewle] the rewle B. 539.
 hardynesse] herdnes B; hardenesse C. 540. nemne] miswritten
 memne A; nemne BC. 541. apert] apart B (with the second a over
 an erasure). 542. leyst, and þou lext] leyst and the lixt B; leyst
 and thou lext C. 543. turne] turnnen C.

A lord were lopere · for to leyne a knaue
 Panne swich a beggere · þe beste in a toun! 545
 Loke nowē, leue man · beþ nouȝt piſe i-lyke
 Fully to þe Farisens · in fele of piſe poyntes?
 Al her brod beldyng · ben belded with synne,
 And in worſhipe of þe werlde · her wynnynge þei holden;
 Þei ſchapen her ſchapelories · and ſtreccheþ hem brode, 550
 And launceþ heiȝe her hemmes · wiþ babelyng in ſtretes;
 Þei ben y-ſewed wiþ whiȝt ſilk · and ſemes full queynte,
 Y-ſtongen wiþ ſtiches · þat ſtareþ as ſiluer.
 And but freres ben firſt y-ſet · at ſopers and at feſtes,
 Þei wiln ben wonderly wroþ · ywis, as y trowe: 555
 But þey ben at þe lordes borde · louren þey willeþ.
 He mot bygynne þat borde · a beggere, (wiþ ſorwe!)
 And firſt ſitten in ſe · in her ſynagoges,
 Þat beþ here heyȝe helle-houſ · of Kaymes kynde!
 For þouȝ a man in her mynſter · a maſſe wolde heren,
 Hiſ ſiȝt ſchal ſo be ſet · on ſundrye werkes, 561
 Þe penounes and þe pomels · and poyntes of ſcheldes
 Wiþ-drawn hiſ deuocion · and duſken hiſ herte;
 I likne it to a lym-ȝerde · to drawen men to helle,
 And to worſhipe of þe fend · to wrappen þe ſoules. 565
 And alſo Criſt him-ſelfe ſeide · to ſwicche ypocrites,
 “He loueþ in markettes ben met · wiþ gretyngeſ of pouere,
 And lowynge of lewed men · in Lentenes tyme.”
 For þei han of biſhopes y-bouȝt · wiþ her propre ſiluer,

544. lopere] lether B. leyne] beyne B (*with b over an erasure*).
 knaue] BC; kaue A. 546. beþ] beth BC; heþ A. 548.
 beldyng] bilding B. belded] byldyd B. with] C; withe A. 549.
 worſhipe] C; worchipe A. 550. ſchapen] ſharpen B. ſchapelories]
 chapolories AC; capolories B. brode] abrode B. 551. launceþ]
 lannceth C. *Perhaps for haunceþ.* 552. and] B *omits.* 557. þat]
 the B. 559. helle-houſ] helle houndes (!) B. 561. be] B; by AC.
 562. penounes] penonnes C. 564. helle C; hell A. 567. ben] to B.
 568. Lentenes] C; Lentnes A; Lentonys B. 569. biſhopes] bichopes
 AC; byſſhops B.

And purchased of penaunce · þe puple to assoile. 570
 But money may maken · mesur of þe peyne,
 (After þat his power is to payen) · his penance schal faile;
 (God leue it be a good help · for hele of þe soules !)

And also þis myster men · ben maysters icalled,
 þat þe gentill Iesus · generallyche blamed, 575
 And þat poynt to his apostells · purly defended.

But freres hauen forjetten þis · (and þe fend suweþ,
 He þat maystri louede · Lucifer þe olde),
 Wher Fraunceis or Domynik · oþer Austen ordeynide
 Any of þis dotardes · doctur to worþe, 580

Masters of dyvinitie · her matens to leue,
 And chereliche as a cheueteine · his chambre to holden
 Wip chymene and chapell · and chesen whan him liste,
 And serued as a souereine · and as a lorde sitten.

Swiche a gome Godes wordes · gryssliche gloseþ; 585
 Y trowe, he toucheþ nouȝt þe text · but takeþ it for a tale.

God forbad to his folke · and fullyche defended
 þey schulden nouȝt stodyen biforn · ne sturen her wittes,
 But sodenliþ þe same word · with her mowþ schewe
 þat weren ȝeuen hem of God · þoruȝ gost of him-selue.
 Now mot a frere studyen · and stumblen in tales, 591
 And leuen his matynes · and no masse singen,
 And loken hem lesynges · þat likeþ þe puple,
 To purchasen him his pursfull · to paye for þe drynke.
 And broþer, when bernies ben full · and holy tyme passed,

572. After þat] For as B (*over an erasure*). payen] peye so B (*with so over erasure*). 573. leue] leve B; leue C. 574. myster] mynster B. 575. gentill] gentil (*sic*) C. 577. suweþ] *The original must have had fuweþ; A has fu luweth, with fu struck through; sewith B; suweth C.* 579. Wher] Nor (*over erasure*) B; Where C. 580. doctur to worþe] B has doctur to worth, *which is struck out, and followed by pryde for to suen; where suen is afterwards altered to ensuwen.* 583. chymene] AC; chymney B. chesen] chosen C. 589. same] BC; some A. 590. him-selue] hem selue C. 595. bernies] barnys B. holy] C; holly AB.

panne comen cursed freres · and croucheþ full lowe; 596
 A losel, a lymitour · ouer all þe lond lepeþ,
 And loke, þat he leue non house · þat somewhat he ne lacche;
 And þer þei gilen hem-self · and godes word turnep.

Bagges and beggyng · he bad his folk leuen, 600
 And only seruen him-self · and his rewle sechen,
 And all þat nedly nedep · þat schuld hem nouzt lakken.
 Whereto beggen þise men · and ben nouzt so feble,
 (Hem faileþ no furringe · ne clopes at full),
 But for a lustfull liif · in lustes to dwellen? 605

Wip-uten any trauaile · vntrewliche [hy] lybbeth.
 Hy bep nouzt maymed men · ne no mete lakkep,
 Y-cloped in curious clop · and clenliche arayed:
 It is a laweles liif · as lordynges vsen,
 Neyþer ordeyned in ordir · but onlie libbep. 610

Crist bad blissen · bodies on erþe
 þat wepen for wykkednes · þat he byforn wrouzte;—
 þat ben fewe of þo freres · for þei ben ner dede
 And put all in pur clap · wip pottes on her hedes;
 þanne he waryep and wepþ · and wisheþ after heuen, 615
 And fyep on her falshedes · þat þei bifore deden;
 And þerfore of þat blissinge · trewlie, as y trowe,
 þei may trussen her part · in a terre-powze!

All þo blissed bep · þat bodyliche hungreþ;—
 þat ben þe pore penyles · þat han ouer-passed 620
 þe poynt of her pris liif · in penaunce of werkes,

596. comen] cornen A; *comen BC. 598. he] ye B. lacche]
 lache C. 599. word] C; worde A. 600. Bagges] to bagges B (to
in the margin). leuen] lyven B. 601. his] C; hiis AB. 604.
 at] atte C. 606. [hy] *Inserted for the sense; not in ABC.*
 608. Y-cloped] Thei clothed C. clop] clothes B. 610. onlie]
 oneth B; onethe C. 612. byforn] C; byforn A. 614. clap]
suggested by C, which has clath; in A written clay; B has cleye;
see note. 615. he] BC; ho A. wisheþ] wicheþ AC; whisshith B.
 618. trussen] trullen B (*by mistaking f for l*). terre powze] tree ploughe
 (*altered to poghe*) B; terre powghe C. 621. of (2)] and B.

And mown rhouȝt swynken ne sweten · but ben swyȝe feble,
 Oper maymed at myschef · or meseles syke,
 And here good is a-gon · and greueþ hem to beggen.
 Þer is no frer in feiþ · þat fareþ in þis wise; 625
 But he maie beggen his bred · his bed is ygreiþed;
 Vnder a pot he schal be put · in a pryvie chambre,
 Þat he schal lyuen ne last · but litell while after!

Al-miȝti God and man · þe merciablen blessed
 Þat han mercy on men · þat misdoun hem here;— 630
 But whoso for-gabbed a frere · y-founden at þe stues,
 And brouȝte blod of his bodi · on bak or on side,
 Hym were as god greuen · a greit lorde of rentes.
 He schulde sonner ben schryven · (schortlie to tellen)
 Þouȝ he kilde a comlye knyȝt · and compased his morþer,
 Þanne a buffet to beden · a beggere frere. 636

Þe clene hertes Crist · he curteysliche blissed,
 Þat coueten no katel · but Cristes full blisse,
 Þat leueþ fulliche on God · and lellyche þenkeþ
 On his lore and his lawe · and lyueþ opon treweþ;— 640
 Freres han forȝeten þis · and folweþ an oper;
 Þat þei may henten, þey holden · by-hirneþ it sone.
 Heir hertes ben clene y-hid · in her hiȝe cloistre,
 As kurren from kareyne · þat is cast in dyches!

And parfite Crist · þe pesible blissed, 645
 Þat ben suffrant and sobre · and susteyne anger;—
 A-say of her sobernesse · and þou miȝt y-knowen,
 Þer is no waspe in þis werlde · þat will wilfulloker styngen,

623. maymed] mayned C. syke] lyke C. 631. for-gabbed] BC;
 A resembles forgalbed. 634. ben] C; bene A. 635. morþer]
 morther B; mother C. 637. Crist] of crist AB; C omits of.
 curteysliche] curteyliche ABC (*wrongly, because wrong in their*
common original). 638. coueten] C; couetyne A; coveyten B.
 blisse] bles B. 643. y-hid] yhad B. 644. kurren] currys B;
 curren C. 646. ben] C; bene A. 648. is] ne is BC. wilfulloker]
 wilfullokr A; wilfuller B; fulloke C. Cf. 527.

For stappynge on a too · of a styncande frere !
 For neþer souereyn ne soget · þei ne suffreþ neuer ; 650
 All þe blissing of God · be-outen þei walken ;
 For of her suffraunce, for soþe · men seþ but litell !

Alle þat persecution · in pure liif suffren,
 þei han þe benison of God · blissed in erþe ;—
 Y prale, parceyue now · þe pursut of a frere, 655
 In what mesure of meknesse · þise men deleþ.

Byhold opon Wat Brut · hou bisiliche þei pursueden
 For he seyde hem þe soþe · and ȝet, syre, ferþere, .
 Hy may no more marren [hym] · but men telleþ
 þat he is an heretike · and yuele byleueþ, 660

And prechþ it in pulpit · to blenden þe puple ;
 þei wolden awyrien þat wiȝt · for his well dedes ;
 And so þei chewen charitie · as chewen chaf houndes.
 And þei pursueþ þe pouere · and passeþ pursutes ;
 Boþe þey wiln and þei wolden · y-worþen so grete 665
 To passen any mans miȝt · to morþeren þe soules ;
 First to brenne þe bodye · in a bale of fiir,

And syþen þe sely soule slen · and senden hyre to helle !

And Crist clerlie forbad · his Cristene, and defended
 þei schulden nouȝt after þe face · neuer þe folk demen : '—

' Sur, ' y seide my-self · ' þou semest to blamen. 671
 Why dispisest þou þus · þise sely pore freres,
 None oþer men so mychel · monkes ne preistes,
 Chanons ne Charthous · þat in chirche serueth ?

649. stappynge] stamping B. styncande] resembles styntande in A;
 stynkande B; styncand C. 651. þei] thei C. be-outen] bene outten B.
 652. seþ] say B; sey C. 656. mesure] C; measure A; see 571.
 657. Wat] Water BC. hou] whou AC; how B. 659. Hy] he B.
 [hym] required by the sense; hem ABC. 661. in] in the B. 663.
 chewen] shewin B. chewen] shewen B. chaf] schaf A; shaffen B;
 shaf C. 667. fiir] Fyre B. 668. slen] sleine B. 669. forbad]
 forladde A; forbad BC. 670. folk] folke ABC. 671. Sur] But B;
 Sire C. 674. Charthous] charter house B.

It semeþ þat þise sely men · han somewhat þe greved 675
 Oper wiþ word or wiþ werke · and þerfore þou wilnest
 To schenden oper schamen hem · wiþ þi sharpe speche,
 And harmen holliche · and her hous greuen?'

'I praie þe,' quap Peres · 'put þat out of þy mynde;
 Certen for sowle hele · y saie þe þis wordes. 680
 Y preise nouzt possessioners · but pur lytel;
 For falshed of freres · haþ fulliche encombred
 Manye of þis maner men · and maid hem to leuen
 Here charite and chastete · and chesen hem to lustes,
 And waxen to werldly · and wayuen þe trewþe, 685
 And leuen þe loue of her God · and þe werlde seruen.

But for falshed of freres · y fele in my soule,
 (Seynge þe synfull liif) · þat sorweþ myn herte
 How þei ben cloþed in cloþ · þat clennest scheweþ;
 For aungells and arcangells · all þei whiit vseþ, 690
 And alle aldermen · þat ben *ante trorum*.
 Þise tokens hauen freres taken · but y trowe þat a fewe
 Folwen fully þat cloþ · but falsliche þat vseþ.
 For whiit in trewþe bytoknep · clennes in soule;
 ȝif he haue vnder-neþen whiit · þanne he aboue wereþ 695
 Blak, þat bytoknep · bale for oure synne,
 And mournynge for misdede · of hem þat þis vseþ,
 And serwe for synfull liif; · so þat cloþ askep.
 Y trowe þer ben nouzt ten freres · þat for synne wepen,
 For þat liif is here lust · and þereyn þei libben; 700
 In fraitour and in fermori · her fostringe is synne;

677. oper] or B. schamen] shamen BC; A *repeats* schenden. þi] thy B; the C. 678. harmen] AB; hannen C. 681. possessioners] pocessioners B; pocessioneres C. 684. chesen] *miswritten* schosen A; chosen B; shosen C; *see* 583. 685. werldly] worldly B; werly C. wayuen] waynen C. 691-693. *Written in margin in B, and l. 693 corruptly given.* ben] BC; bene A. 694. trewþe] trowthe (!) ABC. in] of B. 700. þereyn] therby BC. þei] thi C.

It is her meté at iche a mel · her most sustenaunce.
 Herkne opon Hyldegare · hou homliche [ho] telleþ
 How her sustenaunce is synne; · and syker, as y trowe,
 Weren her confessiones · clenli destrued, 705
 Hy schulde nouȝt beren hem so bragg · ne belden so heyȝe,
 (For þe fallynge of synne · socoureþ þo foles);
 And bigileþ þe grete · wiþ glauerynge wordes,
 Wiþ glosinge of godspells · þei Godes word turneþ,
 And passen all þe pryuylege · þat Petur after vsed. 710
 Þe power of þe apostells · þei passen in speche,
 For to sellen þe synnes · for siluer oper mede,
 And purlyche a *pena* · þe puple assoileþ,
 And a *culpa* also · þat þey may kachen
 Money oper money-worthe · and mede to fonge, 715
 And ben at lone and at bode · as burgeses vseth.
 Þus þey seruen Satanas · and soules bygileþ,
 Marchantes of malisons · mansede wrechis!

Þei vsen russet also · somme of þis freres,
 Þat bitokneþ trauaile · and trewþe opon erþe;— 720
 Bote loke how þis lorels · labouren þe erþe,
 But freten þe frute þat þe folk · full lellich biswynkeþ!
 Wiþ trauail of trewe men · þei tymbren her houses,
 And of þe curious cloþe · her copes þei biggen; 724
 And als his getyng is greet · he schal ben good holden.
 And ryȝt as dranes dop nouȝt · but drynkeþ vp þe huny,
 Whan been wiþ her bysynesse · han brouȝt it to hepe,
 Riȝt so fareþ freres · wiþ folke opon erþe;

703. opon Hyldegare] open hildegare B; (*and over it of Lidgate (!) as a gloss*). [ho] he ABC; *see* 411-2. 705. clenli] clearly (*over erasure*) B. 706. belden] BC; helden A. 707. þo] the C.
 709. Godes word] C; gods worde A. 710, 711. passen] pasen A; *see* 666. *In* l. 711 B *has* passen. 716. ben] C; bene A. lone and at bode] love & at abode (!) B. vseth] C; vsithe A; vsyth B. 721. how] whon AC; howe B. 722. freten] Ferton B. 725. als] BC; all A. 727. wiþ] wiþe A. 728. fareþ] Farith the B.

Pey freten vp þe furste-froyt · and falsliche lybbep.
 But alle freres eten nouzt · y-lich good mete, 730
 But after þat his wynnyng is · is his well-fare;
 And after þat he bringep hom · his bed schal ben grayped;
 And after þat his rychesse is rauzt · he schal ben redy serued.
 But see þi-self in þi sizt · how somme of hem walkep
 Wip cloutede schon · and clopes ful feble, 735
 Wel neiȝ for-ward · and þe wlon offe;
 And his felawe in a froke · worp swiche fiftene,
 A-rayd in rede schon · (and elles were reupe!)
 And sexe copes or seven · in his celle hongep.
 Pouȝ for fayling of [food] · his fellawe schulde sterue, 740
 He wolde nouzt lenen him a peny · his liif for to holden.
 Y miȝt tymen þo troiflarden · to toilen wip þe erpe,
 Tylyen and trewliche lyven · and her flesh tempren!
 Now mot ich soutere his sone · setten to schole,
 And ich a beggers brol · on þe booke lerne, 745
 And worp to a writere · and wip a lorde dwell,
 Oper falsly to a frere · þe fend for to seruen!
 So of þat beggers brol · a byshop schal worpen,
 Among þe peres of þe lond · presse to sitten;
 And lordes sones lowly · to þo losells aloute, 750
 Knyȝtes croukep hem to · and cruchep full lowe;
 And his syre a soutere · y-suled in grees,
 His teep wip toylinge of leper · tatered as a sawe!
 Laas! þat lordes of þe londe · leueþ swiche wrechen,

729. freten] Fretton B. furste] fuste A; firste C; Furst B. 732.
 hom] BC; home A. 734. how] whou AC; howe B. 736. for-ward]
 Forweryd B. wlon] AC; wolne B. 738. schon] see 735;
 scon A; sone (*altered to scone*) B; stone C. reupe] renthe C.
 739. hongep] hongid B. 740. [food] good ABC; *but* food
improves both sense and alliteration. 743. flesh] C; flech A;
 fleche B. 744. Now] C; Nov A; Nowe B. schole] skale B.
 745. brol] brawle B. 748. brol] brawle B. byshop] bychop A;
 bushope B; Abbot C. 749. presse] prese AC; preise B.

And lenep swiche lorels · for her lowe wordes ! 755
 Pey schulden maken bishopes · her owen brepren childre,
 Oper of some gentil blod · and so it best semed,
 And foster none faytours · ne swiche false freres
 To maken fatt and full · and her flesh combren !
 For her kynde were more · to y-clense diches 760
 Pan ben to sopers y-set first · and serued wip siluer !
 A greet bolle-full of benen · were betere in his wombe,
 And wip þe randes of bakun · his baly for to fillen;
 Pan pertriches or plouers · or pekokes y-rosted,
 And comeren her stomakes · wip curious drynkes, 765
 Pat makeþ swiche harlottes · hordome vsen,
 And wip her wicked worde · wymmen bitraiep !
 God wold her wonyng · were in wildernesse,
 And fals freres forboden · þe fayre ladis chaumbres !
 For knewe lordes her craft · trewlie, y trowe, 770
 Pey schulden nouzt haunten her hous · so homly on niztes,
 Ne bedden swiche broþels · in so brode schetes,
 But scheten her heued in þe stre · to scharpen her wittes ;
 Ne ben kynges confessours of custom · ne þe counsell of þe
 rewme knowe ! 774
 For Fraunces founded hem nouzt · to faren on þat wise ;
 Ne Domynek dued hem neuer · swiche drynkers to worþe,
 Ne Helye ne Austen · swiche liif neuer vsed,
 But in pouerte of spirit · spended her tyme.
 We haue seyn our-self · in a schort tyme,
 Hou freres wolden no flesh · among þe folke vsen ; 780
 But now þe harlottes · han hid thilke rewle,
 And, for þe loue of oure lorde · haue leyd hire in water.

755. lenep] leneth C; levith B. 756. bishopes] Abbottes C;
 bichopes A; bushopes B. 759. flesh] C; fleche A; flech B.
 762. greet] great A; see 725. benen] beuen C. 763. randes]
 bandes BC. 769. þe] Bomits. 771. homly] hōly C. 773.
 scheten] shottin B; sheten C. 779. seyn] C; seine B; sen A. 780.
 Hou] Howe B; Whou A. flesh] C; flech A. 782. oure] the B.

Wenest pou þer wold so fele · swiche warlawes worpen,
 Ne were worldlyche wele · and her welfare?
 þei schulden deluen and diggen · and dongen þe erpe, 785
 And mene mong-corn bred · to her mete fongen,
 And wortes fleshles wroughte · and water to drinken,
 And werchen and wolward gon · as we wrecches vsen;
 An aunter ȝif þer wolde on · amonge an hol hundred
 Lyuen so for Godes loue · in tyme of a wynter! 790
 'Leue Peres,' quap y þo · 'y praiæ þat þou me tell
 Hou y maie conne my Crede · in Cristen beleue?'
 'Leue broþer,' quap he · 'hold þat y segge,
 I will techen þe þe trewþe · and tellen þe þe soþe.

CREDO.

LEUE þou on oure Louerd God · þat all þe world wrouzte,
 Holy heuen opou hey · hollyche he fourmede, 796
 And is almiȝti him-self · ouer all his werkes,
 And wrouzt as his will was · þe world and þe heuen;
 And on gentyl Iesu Crist · engendred of him-seluen,
 His own onlyche sonne · Lord ouer all y-knowen, 800
 þat was clenly conseued · clerlye, in trewþe,
 Of þe hey Holy Gost · þis is þe holy beleue;
 And of þe mayden Marye · man was he born,
 Wip-outen synnfull sede · þis is fully þe beleue;
 Wip þorn y-crowned, crucified · and on þe crois dyede, 805
 And syþen his blissed body · was in a ston byried,
 And descended a-doune · to þe derk helle,
 And fet oute our formfaderes · and hy full feyn weren;
 þe þridde daye rediliche · him-self ros fram deep,

783. Wenest pou] Wenestowe B. 784. worldlyche] wordlyche A.
 785. diggen] dyken BC. 786. mene mong] mene mogge B;
 menemong C. to] and B. 787. fleshles] C; flechles A. 789.
 An aunter] C; A Vanter B; in A, An aunter ȝif is *miswritten* An
 aunter; if. 792. Hou] Whou AC; When B. 796. opou] eth on C.
 798. world] C; welde A; worlde B. 801. þat] That BC; It A.
 804. þe] thy B.

And on a ston *pere* he stod · he steiȝ vp to heuene, 810
 And on his fader riȝt hand · redeliche he sitteþ,
þat al-miȝti God · ouer all oþer wyȝtes;
 And is hereafter to komen · Crist, all him-seluen,
 To demen þe quyke and þe dede · wiþ-uten any doute;
 And in þe heiȝe Holy Gost · holly y beleue, 815
 And generall holy chirche also · hold þis in þy mynde;
 And in þe sacrement also · *þat* soþfast God on is,
 (Fullich his flesh and his blod) · *þat* for vs depe þolede.—

And þouȝ þis flaterynge freres · wyln, for her pride,
 Disputen of þis deyte · as dotardes schulden, 820
 Þe more þe matere is moved · þe masedere hy worþen.
 Lat þe losels alone · and leue þou þe trewþe,
 For Crist seyde it is so · so mot it nede worþe;
 Þerfore studye þou nouȝt þeron · ne stere þi wittes,
 It is his blisshed body · so bad he vs beleuen. 825

Þise maystres of dyvinitie · many, als y trowe,
 Folwen nouȝt fully þe seiþ · as fele of þe lewede,
 Houȝ may mannes wit · þoruȝ werk of him-selue,
 Knowen Cristes pryuitie · *þat* all kynde passeþ?
 It mot ben a man · of also mek an herte, 830
þat myȝte wiþ his good liif · *þat* Holy Gost fongen;
 And þanne nedeþ him nouȝt · neuer for to studyen;
 He miȝte no maistre ben kald · (for Crist *þat* defended),
 Ne puten no pylion · on his pild pate;

810. steiȝ] *miswritten* striȝ in A; stigh B; steigh C. 812. wyȝtes] whyȝtes A; whight ys B; whyghtes C. 815. Holy] B; holly A.
 816. *After* l. 816, C *inserts five spurious lines*; see note. 817, 818. *Not in* C; see note. 817. sacrement] B; sacremens A. 818. flesh] fleche A. 820. þis] Godes C. deyte] diet B. 821. masedere hy] BC; A *corruptly* has mose dere by. 822. þou] thou C; you A. 823-825. *Not in* C. 824. þou] thou B; you A.
 826. þise] theise B; For these C. 828. Houȝ] Hough B; Whouȝ A. wit] B; wiit AC. of] BC; or A. 831. *þat* Holy] *þat* Holly A; the holly B; the holy C. 833. ben] C; bene B; *in* A *miswritten* þen. 834. no] BC; on A.

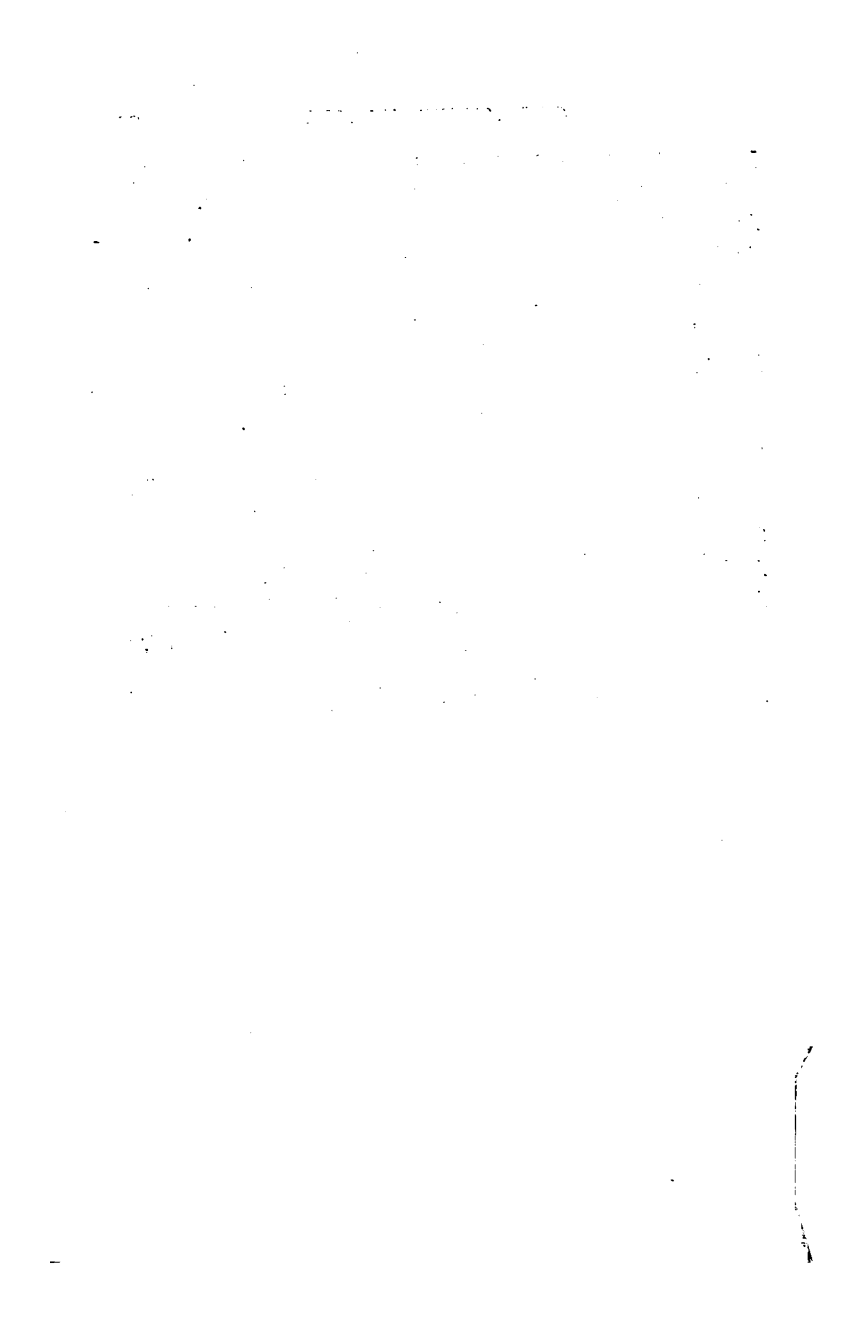
But prechen in parfite liif · and no pride vsen.'— 835

But all þat euer I haue seyð · sop it me semeþ,
And all þat euer I haue writen · is sop, as I trowe,
And for amending of þise men · is most þat I write;
God wold hy wolden ben war · and werchen þe better!

But, for y am a lewed man · paraunter y miȝte 840
Passen par auenture · and in som poynt erren,
Y will nouȝt þis matere · maistrelly auowen;
But ȝif ich haue myssaid · mercy ich aske,
And praie all maner men · þis matere amende,
Iche a word by him-self · and all, ȝif it nedeþ! 845

God of his grete myȝte · and his good grace
Saue all freres · þat faiþfully lybben,
And alle þo þat ben fals · fayre hem amende,
And ȝyue hem wit and good will · swiche dedes to werche
þat þei maie wynnen þe lif · þat euer schal lesten! AMEN. 850

840. paraunter] paraventure B. 841. par auenture] paraventur B;
par aduenture C. 849. wit] wijt A; wyt B; wiit C.



NOTES

LINE 1. *Cros*, the cross. Alluding probably to the mark of a cross which was sometimes prefixed to the *beginning* of a piece of writing, especially of an alphabet in a primer. See *Notes and Queries*, 3rd S. xi. 352. The alliteration in this line is defective, and it scans badly. It is probable that *begynnyng* has been substituted for *comsinge*, used by Langland; from the verb *comsen*, to commence, begin.

6. *patred*. The readings are, *patres*, AC; *partes* B; but neither of these makes sense, whilst the following extract shews that *patred* is the right word; just as *fonded* is miswritten *fondes* in l. 451.

Ever he *patred* on theyr names faste;
Than he had them in ordre at the laste.

How the Plowman lerned his Paternoster:

Hazlitt's Early Pop. Poetry, vol. i. p. 215.

8. *can*, know. The expression 'thai can not thair crede' occurs in Monumenta Franciscana, ed. Brewer, p. 607.

17. *And if*—an if, i.e. if. Cf. Matt. xxiv. 48.

wisse me coupe, could teach me. The scribe of MS. A misread the long *s* as *l* here, and the same error occurs here in BC; but see the readings in ll. 100, 233.

20. *wilneþ*, desireth; the writer distinguishes between *wille* and *wilneþ*; for other examples, see the Glossary.

25. *leueden*, believed; *leuen* (believe) would suit the context better.

27. *for-than*, AS. *for-þan*, from *for* and *þan* (dat. case of the demonstrative pronoun *se*); for that, with a view to that. The sense is 'But, by questioning them with regard to that, many are there found to fail.' Cf. Plowman's Tale, 603.

28. This interview with the Minorite was doubtless suggested by Passus IX of Piers Plowman (Text A). There, William asks two Minorites if they know where Do-wel is, whereupon—'Mari,' quod þe Menour, 'among vs he dwelleþ,' &c. See the Preface, p. xxi.

29. *fourre ordres*. See Massingberd: Hist. of Reformation, chap. vii, on 'The Mendicant Orders: their rise and history.' A few of the most useful facts about the four orders of friars are here collected for convenience, arranged in the order in which they are more fully spoken of further on. They were,

(1) The Minorites, Franciscans, or *Gray Friars*, called in France *Cordeliers*. Called Franciscans, from their founder, St. Francis of Assisi; Minorites (in Italian, *Frati Minori*, in French, *Frères Mineurs*), as being, as he said, the humblest of the religious foundations; Gray Friars, from the colour of their habit; and *Cordeliers*, from the hempen cord with which they were girded. For further details, see Monumenta Franciscana, which tells us that they were fond of physical studies, made much use of Aristotle, preached pithy sermons, exalted the Virgin, encouraged marriages, and were the most popular of the orders, but at last degene-

rated into a compound of the pedlar or huckster with the mountebank or quack doctor. See Mrs. Jameson's *Legends of the Monastic Orders* and the *Life of St. Francis* in Sir J. Stephen's *Ecclesiastical Biography*. They arrived in England in A.D. 1224. Friar Bacon was a Franciscan.

(2) The Dominicans, Black Friars, Friars Preachers, or Jacobins. Founded by St. Dominick, of Castile; order confirmed by Pope Honorius in A.D. 1216; arrived in England about 1221. Habit, a white woollen gown, with a white girdle; over this, a white scapular; over these a black cloak with a hood, whence their name. They were noted for their fondness for preaching, their great knowledge of scholastic theology, their excessive pride, and the splendour of their buildings. (The Black Monks were the Benedictines.)

(3) The Augustine or Austin Friars, so named from St. Augustine of Hippo. They were clothed in black, with a leathern girdle, and were first congregated into one body by Pope Alexander IV, under one Lanfranc, in 1256. They are distinct from the Augustine *Canons*.

(4) The Carmelites, or White Friars, whose dress was white, over a dark-brown tunic. They pretended that their order was of the highest antiquity and derived from Helias; i.e. the prophet Elijah; that a succession of anchorites had lived in Mount Carmel from his time till the thirteenth century; and that the Virgin was the special protectress of their order. Hence they were sometimes called 'Maries men,' as at l. 48, with which cf. l. 384.

As the *priority* of the foundation of the orders is so often discussed in the poem, I add that the dates of their first institution are, Augustines, 1150; Carmelites, 1160; Dominicans, 1206; Franciscans, 1209. The dates of their introduction into England are:—Dominicans (at Oxford), 1221; Franciscans (at Canterbury), 1224; Carmelites (at Alnwick), 1240; Augustines, 1250.

31. MS. A is here obviously corrupt.

32. The reading *wittede* is a mistake made from confusion with *wyten*. *Wende* (I weened) is the true past tense of *wenen*; as in l. 452.

41. *that thou madde*, that thou art mad. Mr. Wright printed 'that thou [art] madde;' but cf. l. 280, and Chaucer, C.T., A. 3559.

43. *ingulors*. See note to Cant. Tales, F. 219. The *jogeleurs* or *jogelors* (*ioculatores*) were originally minstrels who could perform feats of sleight of hand, &c., but they soon became mere mountebanks, and the name became, as here, a term of contempt. We read of '*jogulors*, dremers, and rafars' (*reavers*, *spoilers*); Apology attributed to Wycliffe; (Camden Soc.) p. 96.

43. *zapers*, of *kynde*, jesters, by nature. Cf. *Piers Plowm.*, B. prol. 35.

44. *Lorels* and *losels* (used further on) are much the same word. We find in the Glosse of Spenser's *Shepherd's Calendar* (July) the following: '*Lorrell*, a *losell*'; which shews that the latter form was the one longest used. Both forms occur in *Piers Plowman*.

46. *gestes*, legends, tales; see note to Cant. Tales, F. 211.

48 Compare,

Horum quidam praedicant quod sunt ex *Maria*;

Alii tamen asserunt quod sunt ex *Helia*.—Pol. Poems, i. 262.

'The Carmelites, sometimes called the brethren of the blessed Virgin, were fond of boasting their familiar intercourse with the Virgin Mary. Among other things, they pretended that the Virgin assumed the Carmelite habit and profession; and that she appeared to Simon Sturckius, general of their order, in the thirteenth century, and gave him a solemn promise, that the souls of those Christians who died with the Carmelite scapulary upon their shoulders should infallibly escape damnation.'—Warton, *Hist. Eng. Poet.* ii. 94; ed. 1840.

Hone (*Ancient Mysteries*, p. 281) reminds us that some of the most absurd tales told by the Carmelites have been not very long ago revived in 'A Short Treatise of the Antiquity, Privileges, &c., of the Confraternity of our Blessed Lady of Mount Carmel.' (London, 1796, 18mo.)

54. *to fynde*; compare the phrase, to find one in meat and drink.

65. *freres of the Pye*. *Fratres de Pica* or *Pied Friars*, so named from their dress being a mixture of black and white, like a magpie.

With an O and an I, fuerunt *Pyed Freres*,
Quomodo mutati sunt, rogo dicat Pers.'

Pol. Poems, i. 262.

'Fratrum, quos *Freres Pye* veteres appellabant'; Walsingham, *Hist. Anglicana*, ed. Riley, i. 182. They had but one house in England, viz. at Norwich; see Blomefield's *Norfolk*, ii. 557; Dugdale's *Monasticon*, viii. 1611. The order was suppressed, and they were made to join one of the four principal orders. The present passage implies that they joined the Carmelites.

67. *glut*, sb., from O. F. *glout*, adj. gluttonous; cf. Lat. *gluto*, a glutton.

70. 'People may bequest (i. e. bequeath) their money, &c.' A line seems lost between 69 and 70.

72. '*Robartes men*, or Roberdsmen, were a set of lawless vagabonds notorious for their outrages when Piers Plowman was written. The statute of Edward the Third (an. reg. 5, c. xiv) specifies "divers manslaughter, felonies, and robberies, done by people that be called *Robardesmen*, Wastours, and drawlatches." And the statute of Richard the Second (an. reg. 7, c. v) ordains, that the statute of King Edward concerning *Roberdesmen* and *Drawlacches* shall be rigorously observed. Sir Edward Coke (*Instit.* iii. 197) supposes them to have been originally the followers of Robin Hood in the Reign of Richard the First. See Blackstone's *Comm.*, B. iv. ch. 17.'—Warton, *Hist. E. P.* ii. 95; ed. 1840.

77. *lulling—miracles*. For some account of the Miracle Plays, see Massingberd, *Hist. Reformation*, p. 124; and Hone's *Ancient Mysteries*. I have little doubt that the particular one here alluded to is 'Mystery VIII.,' at p. 67 of Hone, about the Miraculous Birth of Christ and the Midwives, the story of which was derived from the Protevangelion, cap. xiv., given in Hone's *Apocryphal Gospels*. Compare

To pleyes of *miracles*, and mariages.

Chaucer, *Wyf of Bathes Prologe*, l. 558.

And see l. 107 below.

79. *That the lace, &c.* Her ry, in his *Hist. of Britain*, i. 459, says—'Amongst the ancient Britons, when a birth was attended with any

difficulty, they put certain girdles made for that purpose about the women in labour, which they imagined gave immediate and effectual relief. Such girdles were kept with care, till very lately, in many families in the Highlands of Scotland.'—Brand, *Pop. Antiq.* ii. 67. This custom seems to have been derived (says Brand) from the Druids. It is easy to see how the friars gladly re-adapted this superstition. Cf. Chaucer, *Prolog.* 695.

84. *gold by the eighen*, gold by the eyes. This probably refers to the ornaments of golden net-work worn at this time at the side of the face, thickest just beside the eyes, which were, in reality, part of the caul. For specimens of them, see Fairholt's *Costume in England*, fig. 125. So too, *gretchedede* seems to refer to the size of the head-dress. The Wyf of Bath's weighed nearly ten pounds.

89. 'Forsoth manye walken, whom I haue seide oft to you, forsoth now and I wepinge sie, the enemies of Cristis cross, whos ende deeth, or perisching, whos god is the wombe, and glorie in confusioun of hem.'—Wycliffe's Bible, Phil. iii. 18, 19 (earlier version).

91. *slauthe*, sloth. I retain this reading (that of both the MSS.), though I have been told that it certainly ought to be *slaughte* = slaughter, because it refers to 'whos ende is deeth,' quoted in the note above. But the author is not very accurate in quotation, and has already introduced the expression *Such slomerers in slepe*, to which *slauthe* answers well enough. *Sloth* and *Gluttony* are constantly mentioned together by our old writers, as they were the two of the seven deadly sins which seemed most akin; so here, 'their *sloth* is their end, and their *gluttony* is their God.' *Slaughte* occurs in Text C.

97. *and fele mo othere*, and (so are) many others besides.

100. The error 'willen' in MS. A arose from misreading 'wiffen,' written with two long *esses*; see foot-notes to ll. 233, 531, and 577.

103. *Menoures*, Minorites. There was some truth in the Minorites' assertion. They seem to have kept their vows of poverty much more strictly than did the other orders. At first, they settled in the poorer suburbs of crowded towns, among the dregs of the population, and they nursed the patients in the leper hospitals. See the most interesting preface to *Monumenta Franciscana*, by J. S. Brewer.

107. Compare the account of friars in Plowm. Tale, 869:—

At the wrestling, and at the wake,
And chefe chauntours at the nale (*ale*);
Market-beters, and *medling make*,
Hoppen and houten with heve and hale, &c.

116. *to coveren with our bones*, to cover our bones with. There are several other instances in the poem of this curious position of the word *with*. See l. 401. It is common elsewhere.

118. *burwugh*, a borough; i.e. a large convent. The buildings of the Minorites were, at first, of the meanest and most inexpensive kind; but they gradually began to imitate the other orders. Of the church of the Gray Friars in London, Stow says that 'about the year 1225, William Joyner built their choir, Henry Wallis the body of the church,' &c. He says that the church was 300 feet long, and gives a long list of the *people of rank* who were buried in it. Cf. note to l. 183.

119. *chapaile*, chapel. Perhaps the other reading *chapille*, a chapter-house, Lat. *capitulum*, is better.

121. *paynt*, painted; *pulched*, polished; as in l. 160.

124. *cnely*, kneel, be represented as kneeling. The infinitive in -y is common in Southern English.

128. The glazing of windows for convents by rich benefactors seems to have been a favourite way of buying pardons; see Monumenta Franciscana, p. 515; 'De Vitratione Fenestrarum.' Cf. also Piers Plowman, B. iii. 48-62.

Warton's note on this line is—'Your figure kneeling to Christ shall be painted in the great west window. This was the way of representing benefactors in painted glass.'—Hist. Eng. Poet. ii. 96; ed. 1840.

133. 'If you can make this good,' i. e. perform your promise.

141. So in Piers Plowman (ed. Skeat, B. x. 263):—

Why meuestow þi mode for a mote in þi brotheres eye,
Sithen a beam in þine owne ablyndeth þi-selue?

where *meuestow* = *movest thou*.

153. *the first*, i. e. the Dominicans, as being the wealthiest, proudest, and most learned. In the next line they are called the *Preachers*.

157. 'It was a singular change when the friars began to dwell in palaces and stately houses. . . . Richard Leatherhead, a grey friar from London, having been made bishop of Ossory, in A. D. 1318, pulled down three churches to get materials for his palace. But the conventual buildings, especially of the Black Friars, are described by the author of Pierce Plowman's Creed, a poet of Wycliffe's time, as rivalling the old monasteries in magnificence.'—Massingberd, Hist. Eng. Reform., p. 119. The following remark on this subject is striking. 'Swilk maner of men bigging (*building*) thus biggings semen to turn bred into stones; that is to sey, the bred of the pore, that is, almis beggid, into hepis of stonis, that is, into stonen howsis costly and superflew, and therfor they semen werrar (*worse*) than the fend, that askid stonis into bred.'—Apology attributed to Wycliffe (Camden Soc.), p. 49. Cf. Pol. Poems, l. 255.

Still later, Pecock complains that the Wycliffites blamed the friars for having 'grete, large, wijde, hiȝe, and stateli mansiouns for lordis and ladies ther-yn to reste, abide, and dwelle;' Pecock's Repressor, ed. Babington, ii. 543.

159. *Y zemed*, I gazed with attention; *jerne*, eagerly, earnestly.

165. *posternes in pruytie*. 'These private posterns are frequently alluded to in the reports of the Commissioners for the Dissolution of the Monasteries in the reign of Henry VIII. One of them, speaking of the abbey of Langden, says, 'Wheras immediately descendyng fro my horse, I sent Bartlett your servant, with all my servantes to circumcept the abbay and surely to kepe all bake dorres and startyng hoilles, and I myself went alone to the abbottes logeyng joyning upon the feldes and wode, evyn lyke a cony clapper full of startyng hoilles.'—(MS. Cotton. Cleop. E. iv, fol. 127.) Another commissioner (MS. Cotton. Cleop. E. iv, fol. 35), in a letter concerning the monks of the Charter-house in London, says, 'These charter-howse monkes wolde be callyd solytary, but to the cloyster dore ther be above xxiiij. keys in the handes of xxiiij. persons, and

hit is lyke m[an]y letters, unprofytable tayles and tydinges and sumtyme perverse concell commythe and goythe by reason therof. Allso to the buttery dore there be xij. sundrye keyes in xij. [mens] handes, wherein symythe to be small husbandrye.' Quoted from Mr. Wright's notes to the 'Crede.'

166. *euesed*, bordered. This verb is formed from the A.S. *efese*, the modern English *caves*, a noun in the singular number. The A.S. form of the verb is *efesian*.

167. *entayled*, carved, cut. This word occurs in Spenser, *Faerie Queene*, Bk. ii. c. 3. st. 27, and c. 6. st. 29.

168. *toten*, to spy; a *tote-hyll*, is a hill to spy from, now shortened to Tothill. Cf. ll. 142, 339.

'How often dyd I tote Upon her pretty fote;'

Skelton, Philip Sparowe, l. 1146.

169. 'The price of a carucate of land would not raise such another building.'—Warton's note, *Hist. Eng. Poetry*, ii. 97, ed. 1840.

172. *a-waylede* a *woon*, beheld a dwelling; *y-beld*, built.

174. *crochetes*, crockets (see Glossary). They were so named from their resembling bunches or rolls of hair, and we find the word used in the latter sense in the *Ploughman's Tale*, l. 306.

175. *y-written full thikke*, inscribed with many texts or names.

176. *Schynen* (with short *y*), pt. t. pl., shone; as in Gower, *Conf. Amant*. bk. vi. 1985. *schapen scheldes*, 'coats of arms of benefactors painted in the glass.'—Warton's note; which see, for examples of them.

177. *merkes of marchauntes*, 'their symbols, cyphers, or badges, drawn or painted in the windows. . . Mixed with the arms of their founders and benefactors stand also the *marks* of tradesmen and merchants, who had no arms, but used their marks in a shield like Arms. Instances of this sort are very common.'—Warton's note, where he also says they may be found in Great St. Mary's, Cambridge, in Bristol cathedral, and in churches at Lynn.

180. *ragman*, a catalogue. Alluding to the Ragman Rolls, originally 'a collection of those deeds by which the nobility and gentry of Scotland were tyrannically constrained to subscribe allegiance to Edward I. of England, in 1296, and which were more particularly recorded in four large rolls of parchment, consisting of 35 pieces bound together, and kept in the tower of London.'—Jamieson's *Scottish Dictionary*. See also Halliwell's *Dictionary*, where it is explained that several kinds of written rolls, especially those to which many seals were attached, were known by the name of *Ragman* or *Ragman-roll*. In the Prologue to *Piers the Plowman* (l. 75, B-text), the name is given to a papal bull. The modern *rigmarole* is a curious corruption of this term.

181. *tyld opou lofte*, set up on high. It means that the tombs were raised some three or four feet above the ground.

182. *housed in hirmes*, enclosed in corners or niches. The old printed text has *hornes*, for which Warton suggested *hurnes*, and he guessed rightly; but it is odd that he did not observe that MS. B. has *hernis*, as he collated the passage with that MS.; besides which, the glossary to ed. 1553 has *hyrnes*, shewing that *hornes* is a mere misprint.

183. Stow says of the church of the Black Friars in London that it was 'a large church, and richly furnished with ornaments, wherein divers parliaments and other great meetings have been holden.' In the church of the Grey Friars, near Newgate, were buried, in all, 663 persons of quality. Stow says 'there were nine tombs of alabaster and marble, environed with strikes of iron, in the choir.' See preface to the Chronicle of the Grey Friars in London (Camden Soc., 1852), p. xxi.

184, 185. MS. A omits these lines, obviously owing to the repetition of *clad for the nones*.

185. 'In their *cognisances*, or surcoats of arms.'—Warton.

188. *gold-beten*, adorned with beaten gold.

194. *peynt til*, painted tiles. MS. B has *paine*, by obvious error for *painte*; the scribe has apparently altered it to *peine*, an error for *peinte*. The old printed text has *poynt til*, on which Warton's note is, '*Point en point* is a French phrase for in order, exactly.' This explains the latter part of the line. Or *poynntil* may mean tiles in squares or dies, in chequer-work. See Skinner in *POINT*, and Du Fresne in *PUNCTURA*. And then, *ich point after other* will be *one square* after another. So late as the reign of Henry the Eighth, so magnificent a structure as the refectory of Christ-church at Oxford was, at its first building, paved with green and yellow tiles. The whole number was 2600, and each hundred cost 3s. 6d.' But Warton was wholly misled by the old text; *poynnte* merely means *bit*, *piece*, as in l. 198. It is true that *poynntil* occurs in many dictionaries, glossaries, &c., but in every case I find that the only quotation given for it is the present line, and I hold it to be a mere misprint. *Peynt*=painted is common enough (see l. 192), but I doubt the existence of *poynt* in the sense of *pointed* or *squared*. Indeed, Mr. Ellis, rejecting Warton's explanation, proposed to explain *poynntil* by *pantiles*, which, however, cannot be used for paving, not being *flat*. Cf. Chaucer, C. T., D 2105.

197-8. 'I trow the produce of the land in a great shire would not furnish that place (hardly) one bit towards the other end;' a stronger phrase than 'from one end to the other,' as Warton explains it. *Oo* properly = one.

199. *chaptire-hous*. 'The chapter-house was magnificently constructed in the style of church architecture, finely vaulted, and richly carved.'—Warton.

201. With 'a seemly ceiling, or roof, very lofty.'—Warton.

202. *y-peynted*, painted. Before tapestry became fashionable, the walls of rooms were painted. For proofs, see Warton's long note.

209. *chymneyes*, fireplaces. Langland complains bitterly that the rich often despise dining in the hall, and eat by themselves 'in a privy parlour, or in a chamber with a chimney.'—Piers Plowman: ed. Skeat, B. x. 98.

212. *Fermery*, infirmary; *fele mo*, many more. Chaucer uses *fermerer* for the person who had charge of the infirmary.—Somnours Tale, l. 151 (D 1859); *dortour* occurs in the same passage, just four lines above.

216. Compare Somnours Tale, l. 38 (D 1746).

217. *onethe*, with difficulty.

219. *y-toted*, investigated, espied; see note to l. 168.

221. Friars are also accused of fatness in the Pol. Poems, i. 264.

222. 'With a face as fat as a full bladder that is blown quite full of breath; and it hung like a bag on both his cheeks, and his chin lolled (or flapped) about with a jowl (or double-chin) that was as great as a goose's egg, grown all of fat; so that all his flesh wagged about like a quick mire (quagmire).'

228. The line 'with double worsted well ydight' occurs in the Ploughman's Tale, l. 1002.

229. The *kirtle* was the under-garment, which was worn *white* by the Black Friars. It was of clean white, cleanly sewed, and was good enough in its *ground* or texture to admit of being dyed *in grain*, i.e. of a fast colour. See Smith's Student's Manual of the English Language, p. 55; and cf. Collier's Eccl. Hist. i. 612. The kirtle 'appears to have been a kind of tunic or surcoat, and to have resembled the hauberk or coat of mail; it seems in some instances to have been worn next the shirt, if not to serve the purpose of it, and was also used as an exterior garment by pages when they waited on the nobility.'—Strutt, Dress and Habits, 349. When Jane Shore did penance, she was 'out of all array save her *kirtle* only'.—Holinshed, p. 1135; ed. 1577. But the word was used in two senses; sometimes for the jacket, and sometimes for the train or upper petticoat attached to it. See Gifford's note to Ben Jonson's Cynthia's Revels (Jonson's Works, ii. 260), and Dyce's note in Skelton's Works, ii. 149.

242. *euelles*, evil-less; but there seems little force in this epithet; and perhaps the reading is corrupt. The other readings are no better.

247. 'It is merely a pardoner's trick; test and try it!'

252. An allusion to the reputation of the Dominicans for scholastic learning.

256. 'Three popes, John XXI, Innocent V, and Benedict XI, were all taken from the order of Black Friars, between A. D. 1276-1303.'—Massingberd, Eng. Ref., p. 117.

263. *in lyknes*, by way of parable. See Luke x. 18; Matt. v. 3.

268. *angerlich* is correct; cf. Plowman's Tale, l. 645:—

The kinges lawe wol no man deme
Angerliche, withoute answer.

271. *creatour*, creature, as in l. 382; cf. Cursor Mundi, l. 417.

274. 'That fully follows the faith, as the gospels tell us, apart from fables, and from mystifications of paraphrases and glosses.' For the meaning of *glose*, compare Chaucer, Somnours Tale, 80 (D 1788), &c.

280. *y madde*, I grow mad; cf. l. 41.

282. *good*, goods, property; here and elsewhere.

287. 'Only just proffer them privately a penny for saying a mass, and put out my eye if his lad is not ready to take it.' The reading of the old printed copy, 'but his name be Prest,' i.e. if his name be not Priest, is very absurd. The *knaue* or lad is the man who followed the begging friars about to carry their earnings. See Chaucer, Somnours Tale, 46. *Nought but*, only; cf. l. 304.

291. 'As towching our habite and clothinge, yt is ordeyned that the breddithe of the hode pas not the sholder-boone, and that the lenghte therof pas not the coorde behinde; and the lenghte of the habit shalle nat pas the lenkithe of hym that werethe yt, and the breddith therof haue nat past xvi. spannyes at the most, nor les then xiiij., but-yf the gretnes of the brodre require more after the mynd of the warden; and the lenghte of the slevis shall cum over the vtter joynt of the finger and no further. And the brethern may haue mantellis of vyle and course clothe, not curiously made or pynched aboute the necke, nat towching the graund by a hole spanne.'—General Statutes of the Gray Friars, Mon. Francisc. p. 575. For pictures of the friars' dresses see Dugdale's Monasticon, last edition.

292. 'More cloth is folded in cutting his cope than was in St. Francis's frock, when he first established the order.'

294. The *cote*, worn under the *cope*, was of fur; but it was cut short at the knee, and craftily buttoned close, lest it should be perceived by the stricter brethren.

298. Among the 'articles that Pope Clement saithe that the Bretherne [Franciscans] be bownde to kepe vnder payne of dedly synne,' the second is, 'that the bretherne shalle were no shone.'—Mon. Franc., p. 572. At p. 28 of Mon. Franc. there is a story of one Walter de Madele, a Franciscan of Oxford, who found a pair of shoes and went to matins in them; he dreamt the next night that he was attacked by thieves, and putting out his feet to *show that he was a friar*, found to his confusion that he was shod. Starting up from bed, he throws his shoes out of the window.

299. *for bleyntyng*, to prevent blains on their heels.

300. *y-hamled*, cut short at the ankle, so that people should not easily see that they had hose on; such was their crafty device.

301. 'And spices scattered loose in their purses (bags), to give away where they liked.' Compare

And also many a dyuers spyse

In bagges about thai bere.

Al that for women is pleasand,

Ful redy certes have thai;

But lytel gyfe thai the husband,

That for al shal pay.—Pol. Poems, i. 265.

The friars used to bribe the fair wives, to get their good word, thus 'throwing away a sprat to catch a whale.' See Chaucer, Prol. 233; Somnours Tale, 94-101.

303. *knewen men*, if men knew; cf. l. 770.

304. *nought but*, only; cf. prov. Eng. *nobbut*; cf. l. 287.

308. *heremita*, not *heremite*, is the true reading; it is a quotation from Piers Plowman, ed. Skeat, B. xv. 281:—

'Poule *primus heremita* had parroked hym-selue,' &c.

For the story of Paul of Thebes, who, during the persecution under Decius, fled to a desert on the East of the Nile, and there became the founder of the anchorites or solitary hermits, see Mrs. Jameson's Sacred and Legendary Art, vol. ii. p. 368.

311. *For-to*, until. The Austin Friars lived as hermits till the Franciscans betook themselves to the poor suburbs of towns; so says their apologist. But Stow describes the fine church of the Augustine Friars in London, founded in 1253.

324. The alliteration, on *hast* and *helpen*, is defective.

326. 'Thou shalt (at the next meeting of the chapter) have a letter of fraternisation granted you, duly sealed.' Massingberd says (p. 118) — 'Another marvellous way, by which the rich were brought in to share all the graces of poverty, without practising its privations, was by *conventual letters*, or charters of fraternisation; by which the person presented with them was entitled to all the benefit of the prayers, masses, and meritorious deeds of the order.' Compare Somnours Tale, l. 418.

328. *provinciall*, one who has the direction of the several convents of a *province*. Cf. Piers Plowman, B. vii. 191.

336. *preyinge of synne*, sinful praying.

341. A omits *s* in *aisliche*; but the reading of B (*aillich*) shows that the original had *aifliche*, *f* being again confused with *l*, as at l. 100. It here means, 'timidly.' See *Eislich* in the New Eng. Dict.

342. *on leuest*, believest in.

345. *halt*, holdeth; so we find *rit* for rideth, *fynt* for findeth, &c.

346-7. *letten But werchen*, prevent him from working.

350. *For thei ben*, whether they be; *on to trosten*, to trust in.

351. 'I would requite thee with thy reward, according to my power.'

355. 'They are as disdainful as Lucifer, that (for his pride) falls from heaven.' Perhaps we should read *dropped*.

356. 'With their hearts (full) of haughtiness, (see) how they hallow churches, and deal in divinity as dogs treat bones.' Cf. 'Whate money get they by mortuaries, by hearing of confessions, . . . by halowing of churches, altares, superaltares, chapelles, and belles,' &c.; Supplicacyon for the Beggars, by Simon Fish, ed. Furnivall (E. E. T. S.), p. 2. See also Piers Plowman, B. xv. 557.

358. 'He hadde maad ful many a *mariage*.'—Chaucer, Prol. l. 212.

360. In the Ploughman's Tale, l. 405, it is said of the Pope that—

He maketh bishops for *erthly thank*,

And no thing for Christ[e]s sake.

The context shows that *earthly thank* means a *bribe*.

361. 'They wish for honours:—only look at their deeds (and you'll see proofs of it).'

362. I have no doubt, from the context, that these goings-on of the friars at Hertford mean that they cajoled Richard II and his relatives into granting them money. Note that *werchen* = are doing; the present tense. There was no house of the Black Friars at Hertford itself (there was one of Black *Monks*), but the allusion is doubtless to their famous convent at King's Langley, in Hertfordshire, the richest (says Dugdale) in all England. Richard II made no less than three grants to it, and it received large sums from Edmund de Langley (who was born in that town), and from Edmund's first wife. 'And 'tis said that this great Lady, having been somewhat wanton in her younger years, became an *hearty Penitent*, and departed this life anno 1394, 17. R. II. and was

buried in this church' (the church of the Black Friars convent); Chauncy's Hertfordsh., p. 545. Edmund de Langley was also buried here, and so was the king himself. The custom was, to bequeath one's body to a convent for burial, and to bequeath a large sum of money to it at the same time; see ll. 408-17. It should be noted, too, that Richard often held a royal Christmas at Langley; he did so certainly in 1392, and again in 1394; see Walsingham's History, and Stow's and Capgrave's Chronicles. This, doubtless, gave the Friars excellent opportunities.

365. See Glossary, s. v. Claweþ.

366. 'God grant they lead them well, in heavenly living, and cajole them not for their own advantage, to the peril of their (the kings') souls.'

374. *lefte*, remained.

375. *disgne*, disdainful; hence, repulsive. That this is the right explanation is evident from Chaucer; see the Glossary.

378. *Als as*, all so as, i. e. just as if.

379. *leesinges lyeth*, tells his lies.

383. See note to l. 29. The friar in the Somnours Tale must have been a Carmelite; see Somnours Tale, l. 408 (D 2116).

387. *by lybbeth*, live by.

388. 'We know of no subtlety, Christ knows the truth.' Yet the White Friars had a fine church in London, founded in 1241. See Stow.

393. *And*, if. *þe here graunten*, here undertake for thee.

399. In many MSS., *kē* is written so as to resemble *lk*; so here, MS. A and MS. B seem to have *palke* or *palk*; but *pakke* (as in C) is meant.

401. *to wynnen with my fode*, to earn my food with; cf. l. 116.

402. *lerne*, teach; common in prov. English.

405. 'Catus amat pisces, sed non vult tingere plantam.' See Chaucer, Hous of Fame, 1783, and my notes.

406. *so—parted*, are not given away in that manner.

409. Carefully compare the death-bed scene described fully in Massingberd's Eng. Ref., pp. 165-8; and see also Chaucer's Somnours Tale, and Pol. Poems, i. 257.

414. *anuell*; see Glossary; and cf. Chaucer, C. T., G 1012.

415. 'It is God's forbidding but that she die while she is in a mind to share her wealth among us; God let her live no longer, for our letters (of confraternity) are so numerous.' Rich people could buy letters or charters of fraternity; see Massingberd, Eng. Ref., p. 118. It was of course inconvenient that those who had obtained these letters should live long afterwards.

421. 'I saw a simple man hang upon (bend over) his plough.' Compare the Prologue to the Ploughman's Tale.

425. It means that his shoes were so worn that his toes peeped out as he walked along, whilst his hose hung down round his hockshins and so became bedaubed with mud. The *hockshins* (i. e. hock-sinews) mean the underside of the thigh just above the bend of the knee. See New Eng. Dictionary.

428. *as mete*, as tight, scanty, close-fitting, as the hose were. It is the

A.S. *mâte*, moderate, mean, insufficient. I am indebted to Mr. Wedgwood for a quotation from the ballad of Sweet William's Ghost:—

There's no room at my side, Marg'ret,
My coffin's made so meet.

The word also occurs in Bp. Percy's Folio MS., ed. Hales and Furnivall, iii. 225.

431. *worthen*, become. The wrong reading *worthi* may have been an error in the old original text, from which texts A, B, and C are all derived. Or perhaps the old text had 'worthē' or 'worþe.'

432. *reusfull*, sorry-looking; a great improvement on the old reading *rentful* of the printed text.

436. Compare—'As two of them [Minorites] were going into a neighbouring wood, picking their way along the rugged path over the frozen mud and rigid snow, whilst the blood lay in the track of their naked feet without their perceiving it,' &c.—Mon. Franc. p. 632.

437. *lay*; the old printed text has *lath*; this is because the printer misread *lay* as *lah*.

443. 'At heiȝ prime Perkyn lette þe plouȝ stonde.'—Piers Pl. A. vii. 105; B. vi. 114.

445. 'If livelihood (i.e. means of living) fail thee, I will lend thee such wealth as God hath sent; come, dear brother.' *Go we* (= come along) was a common exclamation; cf. 'go we dyne, gowe,' Piers Pl. A. prol. 105.

452. 'For there I expected to have known (it).'

456. 'Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.'—Matt. vii. 15 (Vulgate).

459. *wer-wolves*, lit. man-wolves, Fr. *loup-garous*, from the Teutonic *wer*, a man, which was modified into *gar* in Norman-French. For a full discussion of the etymology, see Glossary to Sir F. Madden's edition of William and the Werwolf, since reprinted in William of Palerne, ed. Skeat (E.E.T.S.), p. xxv. For a full discussion of the very prevalent medieval superstition, that men could be turned into peculiarly ferocious wolves, see A Book on Werwolves, by S. Baring Gould, and Thorpe's Northern Mythology.

462. *curates*, parish-priests with a cure of souls. The friars were continually interfering with and opposing them. See Piers Plowman, B. v. 143, &c.

468. *Confessions*, i.e. the right of hearing confessions, and being paid for so doing.

469. *sepultures*, burials. They used to get people to order in their wills that they should be buried in a convent-church, and then they would be paid for the singing of masses for them.

471. *he loketh*, they (individually) look for, look out for.

478. 'I trow that some wicked wight wrought these orders through the infection of the tale called Golias; or else it was Satan,' &c. A satire on the monkish orders, called *Apocalypsis Golias*, may be found among the Poems by Walter Mapes, &c., edited by Mr. Wright for the Camden Society. The idea expressed in l. 479 is this:—perhaps, after all, that satire of Golias had a fatal influence; for the vices of the monks are now

being copied by the mendicant orders. For although the friars succeeded at first because the monks had become so dissolute, they had likewise fallen into the evil ways described in that famous poem. *gleym* = bird lime, and hence infection, taint. It is a strong metaphor, but explained by our author's own words in l. 564; 'I liken it to a limed twig, to draw men to hell.'

486. Cain's name was generally spelt *Caim* or *Caym* in Early English: whence Wycliffe declared that the letters C,A,I,M meant the Carmelites, Augustines, Jacobins, and Minorites, and he delighted in calling the convents 'Caim's castles', an idea which appears below at l. 559. It was common to call wicked people Cain's children or Judas's children; see Piers Plowman, B. prol. 35; ix. 125.

Nou se the sothe whedre it be swa,
That frer Carmes comes of a K,
The frer Austynes come of A,
Frer Jacobynes of I,
Of M comen the frer Menours;
Thus grounded *Caym* thes four ordours
That fillen the world full of errours,
And of ypocrisy.

Pol. Poems, i. 266.

487. The Wycliffites were never tired of comparing the friars to Pharisees; ll. 487-502 and 546-84 are entirely devoted to this comparison. This comparison, and the one in l. 457, are both found in the Apology attributed to Wycliffe. *feyned for gode*, feigned to be good men. The old printed text has 'Sarysenes, feyned for God.'

489. *kynde ypocrites*, natural hypocrites, hypocrites by nature.

492. *wo worthe you*, wo happen to you; *worthe* is the imperative of *wurthen*, to become, to happen. Cf. Luke, xi. 46, 47.

498. Cf. note to l. 574.

499. Cf. note to l. 554.

503. 'Hir [*their*] hye master is Belial.'—Plowm. Tale, 234.

507. Cf. note to l. 462.

510. The old reading *dernelich*, secretly, gives no sense; *deruelich* means laboriously, industriously. Thus in Allit. Poems (ed. Morris, E.E.T.S.), p. 56, l. 632, Abraham tells his servant to seethe a kid, 'And he *deruely*, at his dome, dyst hyt bylyue;' and he industriously, at his bidding, got it ready soon.

516. *unteyned*, bad spelling for *untyned*, unfastened, i. e. not fastened. Compare the following passage: 'næs þær duru *ontyned*, ne weall to-slyten, ne eah-þyrl geopened;' there was no door *unfastened*, nor wall rent through, nor window opened.—MS. C.C.C. 196, p. 43.

518. *bare*, barren,

520. See Matt. v. 3.

521. *pouere in gost*, poor in spirit. 'Gostly pouert is sum tyme wan a thing hath litil of sum spirit; and thūs was Crist most pore, for he had lest of the spirit of prid.'—Apology attributed to Wycliffe, p. 41; cf. Somnours Tale, l. 215.

523. *Proue hem*, i. e. try the experiment of testing them.

528. For a brief summary of Wycliffe's charges against the friars, see Massingberd, *Eng. Ref.*, p. 139; or consult Lewis's or Le Bas' *Life of Wycliffe*; or, better still, Wycliffe's own *Two treatises against the Friars*, edited by James; 4to, Oxford, 1608. He died Dec. 31, 1384, at Lutterworth, before the present poem was written.

532. To *lolle* here means, to call one *loller* or a follower of Wycliffe; and 'oueral *lollede* him'—especially accused him of being a *loller*. See the poem against the Lollards, in *Pol. Poems*, ii. 245:—

And, parde, *lolle* thei never so longe,

Yut wol lawe make hem lowte;

and again, 'double dethe for suyche *lollynge*.' A *loller* meant sometimes a lame man, one who halts; see Piers Plowman, ed. Skeat, C. x. 213. In the *Ploughman's Tale*, 73, the term is again applied to the *Wycliffites*, who are 'Icleped *lollers* and londlese;' *Pol. Poems*, i. 305; the fact being that *loller* was also a contraction of *Lollard*, a term which was then freely applied to the so-called heretics, and had been used in Germany as early as 1309. The latter word is commonly said to have been formed from the M. Du. *lollen*, to mumble (Ducange gives '*Lollaerd, mussitator*'); but the two words *loller* and *Lollard* were *purposely* confused, to the no small perplexity of modern inquirers. Nor is this all; for the opponents of Wycliffe went on to make puns about it, after this fashion:—

Lollardi sunt zizania,
Spinæ, vepres, ac *lollia*,
Quæ vastant hortum vineæ.

Pol. Poems, i. 232.

534. See Matt. v. 5.

536. 'If your can find four friars in one convent that follow that rule, why, then, I've lost all my powers of tasting, touching, and testing.'

538-45. In former editions, these lines have been rendered mere nonsense by the absurd insertion of a full stop at the end of l. 543. But the construction is just the same as in ll. 536-7; and the sentence is framed in the same ironical strain. It means, 'Only find fault with them ever so little, and blame their mode of life, and if he does not leap up on high in boldness of heart, and at once call you a thing of naught, and revile your name openly with proud words that transgress his rule, both with "thou liest" and again "thou liest," in his haughtiness of soul, and turn about like a tyrant that torments himself—if he does not do this, why then I'll admit that a lord is more loath to give to a knave than to such a begging friar as he is, though he be the best in the town.' In other words, 'we know that a lord would rather give to a knave than to a friar; but, if my words be not true, consider the order of all things as inverted, and that a lord is *more loath* to give to a knave than to a friar.' Such a construction is difficult to explain on paper, but a good reader would bring out the force of it easily enough. Perhaps a line may have been lost after l. 543.

550. *schapelorries*, scapulars; ill spelt with *ch* (for *sh*) in A; cf. *fich*,

flech, &c., for *fish*, *flesh*, in ll. 226, 405, &c. The writer cleverly substitutes the *scapulars* of the friars for the *phylacteries* of the Pharisees. The scapular (Fr. *scapulaire*, Ital. *scapulare*) was so called because thrown over the *shoulders*. Compare the words of Jack Upland—'What betokeneth your great hood, your *scaplerie*, your knotted girdle, and your wide cope?'—Pol. Poems, ii. 19. This word has been queerly misunderstood; Richardson thought it meant a *chapeltry*, and inserted this line in his dictionary under 'Chapel.' But the spellings *scaplor* and *scapulary* are both given in the Promptorium Parvulorum, and the alteration to *chapolory* is less remarkable than the spelling of *chaff* in l. 663, viz. *schaf*; and see note to l. 684. See Matt, xxiii. 5.

554. Compare the Plowman's Tale, ll. 111-6.

557. *bygynne þat borde*, be set highest at the table. See Chaucer, Cant. Tales, prol. 52.

559. See note to l. 486.

562. *penounes*, pennons, banners. 'In the bodili chirche ben had and vsid signes of greet curiosite, preciosite, and cost; and in greet multitude and dyuersite, as bellis, *baners*, and suche othere.'—Pecock's Repressor, ed. Babington, ii. 562.

564. So in Piers Plowman, ed. Skeat, B. ix. 179: 'For leccherye in likyng is lyme-yerde of helle.'

569. *her propre*, their own.

571. 'Except money may make measure of (i. e. may moderate) the pain, according as his power of payment is,—his penance shall fail; and God grant it be a *good* help (i. e. a *heavy* payment) for the health of the souls.'

574. *this myster men*, men of this occupation; hence, this sort of men; alluding to Matt, xxiii. 7. Cf. Chaucer, Cant. Tales, A. 1710.

Now *maister* (quod this lord) I yow biseke.—
No *maister*, sir (quod he) but servitour,
Though I have had in scole swich honour.
God lyketh nat that *Raby* men us calle
Neither in market, ne in your large halle.

Somnours Tale, l. 476.

So too in the Plowman's Tale, l. 1115.

577. The sense is carried on from *forzjetten this to Wher* in l. 579. 'Friars have forgotten this, viz. whether Francis,' &c.

583. *and—liste*, and choose when it suits him; meaning, I suppose, that he chooses his own hours for service, &c.

586. 'He touches not the text itself, but takes it to found glosses on.'

591. *stumblen in tales*, flounder about in his legends of the saints, instead of preaching God's word.

593. 'And look out (find out) for themselves lying stories, such as please the people.' Perhaps *hem* should be *him*.

597. *a lymytour*; see Chaucer, Prol. l. 209. 'It was, of course, however, necessary to regulate the system of begging alms. . . This was effected by assigning districts to each convent, within which its members were to take their rounds, and generally each individual friar had his

own limits prescribed; whence the name that was commonly given to them of *limitors*. When the system was established, the alms of bread, bacon, and cheese, logs of wood for their fire, and other ordinary gifts, were ready for the friar when he called.'—Massingberd, Eng. Ref. p. 110.

603. *Whereto*, wherefore, answering to *But for* in l. 605.

608. The old printer, misreading *Y* as *þ*, and supposing *þ* to stand for *þe* or *þei*, turned *Y-cloped* into *Thei clothed*.

610. *onlie*, singularly, in a way peculiar to themselves, 'neither in order nor out,' as we read in l. 45; cf. also l. 534. The reading *oneth*, i. e. scarcely, with difficulty, is wholly unsuitable.

613. *for*, before; i. e. few weep till they are nearly dead.

614. *clap*, cloth. The adjective *pur*, pure, clean, shews that *cloth* is meant; besides, they would not be put in *clay* when 'near dead,' but only *after* death. The misreading *clay* in A is easily explained; the writer mistook *þ* to mean *y*, just as, by a common blunder, *y^o* and *y^t* occur often in C for *the* and *that*. So also, in l. 437, C has *lath* for *lay*. The reading *cleye* in B is due to the same thing, only that here the scribe also changed the spelling at his own good pleasure, as he has unwisely done throughout the MS. The announcement in this line that friars, when near dead, were wrapped up in white cloth, *with pots on their heads*, is somewhat startling; and a reference to l. 627 shows that the dying friar was put in a private chamber, *under a pot*. I think it means that a pot containing but a small pittance or a little water was set beside him, or above his head, and he was then left alone. A query inserted in Notes and Queries, 3rd S. xi. p. 277, elicited a somewhat lengthy reply from Mr. Sala, Notes and Queries, 3rd S. xii. 211, in which he suggested, among other things, that the 'pryvie chambre' of l. 627 is the so-called *in pace*, or solitary cell in which monks were sometimes confined at the pleasure of the abbot.

623. 'Or maimed by accident, or sick lepers.' The old text has *mayned* for *maymed*, and *lyke* for *syke*, a mistake due to reading the long *s* (f) as an *l*, as in ll. 100, 233, and 341.

626. 'Except he beg his bread, his bed is got ready for him; he shall be put under a pot in a secret chamber so that he shall not live or last long after.' Cf. ll. 614, 732.

631. 'But whosoever hath scoffed at a friar,' &c.

633. 'It were as good for him to have displeased a wealthy lord.'

635. *compased his morthor*, contrived his murder; the old printed text has *mother*; but had the author meant *mother*, he must have written *moder* in the fourteenth century; see l. 2.

636. 'Than if he should bestow a buffet on a begging friar.'

641. *this*, this law (in Matt. v. 8); *an other*, another law.

642. 'That which they catch hold of, they hold tight, [and] soon hide it away.'

643, 644. Difficult; but the meaning seems to be—'Their hearts are fully hid (from the world's wealth) in their high cloisters—quite as much as curs abstain from refuse carrion!' In other words, they *no more* devote their minds to contemplation and abstain from coveting, than a dog abstains from carrion.

648, 649. The reading *wilfuller* (of MS. B) gives the right *sense*; the readings *wilfullok(e)r* and *folloke* are easily accounted for by remembering that the old spelling of *wilfuller* would be *wilfulloker*, just as *lightloker* (= lightlier), *sadloker* (= sadder), and many other such comparative forms occur continually in old authors, as e.g. in *Piers Plowman*. The *wil* was dropped in the old printed text because the *repetition* of it looked wrong, and the final *r*, which may have been obscurely written, went with it. The sense is: 'just test their soberness, and you may soon know that no wasp in the world will sting more fiercely, [than they will sting you] for stepping on the toe of a stinking friar.' But there is probably a line lost between ll. 648 and 649. Cf. the phrase 'angry as a wasp'; see Skelton, ed. Dyce, ii. 169.

655. *pursut of*, prosecution (of heretics) by.

657. *Wat* is no doubt the right reading; the reading *Water* arose from adding *er*, and forgetting to put in the *l*. *Wat* is the common form, and was a very common name; cf. *Piers Plowman*, B. v. 30. Walter Brute was a Welsh gentleman, who called into question the doctrines of the keys, auricular confession, pardons, &c., and declared that pretended miracles ought to be carefully examined into. In particular he protested, October 15, 1391, against the condemnation, for heresy, of William Swinderby; on January 19, 1391-2, he confessed to having communicated with the said heretic; on Friday, October 3, 1393, he appeared before the bishop of Hereford, who had prosecuted him unceasingly, for final trial, and on the succeeding Monday, October 6, he submitted himself to the same, not without having well defended many of his opinions. A long account of his defence will be found in Foxe's *Acts and Monuments*, vol. iii. pp. 131-88 (ed. Cattle, 1841). Fuller speaks of Walter Brute as one of the 'Worthies of Wales.'

659. I venture to read *hym*, as the sense requires; *hem* must have been copied from the line above. Brute having submitted himself to the bishop, the friars partly failed in their object; but they still tell men, says our author, that he is a heretic, and go on preaching against him. This use of the present tense (as in l. 362) helps greatly to fix the date of the poem in or soon after the year 1394. Compare the account of William Swinderby in Massingberd's *Eng. Ref.* p. 172.

660. Compare the *Plowman's Tale*, ll. 835-6.

663. Imitated from *Piers Plowman*, B. i. 191—

Cheiven here charite, and chiden after more!

So here, 'They gobble down their charity as hounds do bran,' and no more is seen of it. *chaf*, chaff, refuse; probably put for *bran*, with which dogs used to be commonly fed.—Notes and Queries, 3rd S. xi. 191.

664. *passeth pursutes*, exceed all other persecutions, i. e. they even wish to murder men's souls after burning their bodies, and they would do it too! A Wicliffite is threatened with the words,

Thou shalt be brent in balefull fyre,
And all thy secte I shall distrye.

Plowman's Tale, l. 1234.

It has commonly been supposed that such a threat was not *carried out* till

a few years later, when William Sautre was burnt in Smithfield, February 26, 1401; but this is not strictly the case. There are several undoubted instances of burning for heresy many years before 1401. See Mr. Arnold's preface to Wyclif's Works, vol. i. p. x; and my own remarks in the preface to the C-text of Piers the Plowman.

670. 'They nolde nat demen after the face.'—Plowman's Tale, l. 714.

674. *Charthous*, Carthusians, monks belonging to a strict order founded in 1080.

681. '*Possessioneres*, i.e. the regular orders of monks, who possessed landed property and enjoyed rich revenues. The friars were forbidden by their rule to possess property, which they only did under false pretences; they depended for support on voluntary offerings.'—Cant. Tales, ed. Wright, p. 82, foot-note. Cf. Piers Plowman, B. v. 144.

Suche annuels has made thes frers

So wely and so gay,

That ther may no *possessioners*

Mayntene thair array.—Pol. Poems, i. 267.

684. The original text probably had *schesen*, altered in MS. A to *schosen*. The strange spelling *schesen* is paralleled by *schaf* for *chaf* in l. 663.

691. *aldermen*, an allusion to the twenty-four elders; Rev. iv. 4; we read 'et mittebant coronas suas ante thronum' in verse 10 (Vulgate).

695. Alluding to the dress of the Dominicans; see note to l. 29.

703. 'I suppose this refers to St. Hildegardis, a nun who flourished in the middle of the twelfth century, and who was celebrated among the Roman Catholics as a prophetess. Her prophecies are not uncommon in manuscripts, and they have been printed. Those which relate to the future corruptions in the monkish orders are given in Foxe's Acts and Monuments, book vi., and in other works.'—Mr. Wright's note to this line. St. Hildegarde was abbess of St. Rupert's mount, near Bingen; born A. D. 1098, died in 1180. See Neander's Church History, vii, 291-5 (ed. Torrey). Pecock (Repressor, ed. Babington, ii. 483) also refers to St. Hildegarde; and the editor quotes a passage from her works, as cited by Fabricius, Bibl. Lat. Med. et Inf. Aet., vol. iii. pp. 774-6. Pecock further affirms that her prophecies were approved in a general council held at Trèves, under Eugenius III. The editor refers to Coleti, Concil. tom. xii, p. 1675, sub anno 1148, and to Alberic, Chron. anno 1141, cited by Fabricius, as above, p. 771. Her day is September 17.

705. Cf. note to l. 468. Innocent III made confession compulsory, once a year at least.

710. *after*, subsequently, with reference to the gospels (l. 709); after the death of Christ Himself.

713. So in Piers Plowman, B. vii. 3, 'And purchaced hym a pardoun *A pena et a culpa*.' Such was the usual phrase.

716. 'And they deal with loans and biddings;' see Gloss. s. v. *lone* and *bode*.

719. Alludes to the Franciscans; grey was the original colour of their habit, but after a time dark-brown was introduced. 'On St. George's day, 1502, they relinquished the *London russet* which they had

for some time worn, and resumed the undyed white-grey which had been their original habit.'—Greyfriar's Chronicle, Pref., p. xiv.

724. *biggen*, buy, procure; see l. 360.

725. *And als*, and according as.

729. *furste-froyt*, first-fruits. Cf. Somnours Tale, l. 569.

738. *scon* (in MS. A.); better spelt *schon*, shoes (as in l. 735). The old text has *stone*! *sc* and *st* are often hardly distinguishable in MSS.

744. 'Now must each cobbler set his son to school.'

748. *byshop*, bishop. The alliteration requires this word, but the old printed text has *abbot*. Such an alteration must have been made by the printer of *set purpose*. Compare the Plowman's Tale, l. 303:—

For to lordes they woll be liche,
An harlots sone nat worth an hawe!

750. Compare the Plowman's Tale, l. 181:—

Lordes mote to hem loute, &c.

752. Compare Skelton's Colyn Cloute, 650-63, &c.

758. *faytours*. Mr. Wright's edition has *forytours* (by a misprint), which he supposes to be a mistake in the old text. But all three of the other editions have *faytours*, as in the MSS.

761. 'No one could sit down to meat, high or low, but he must ask a friar or two, who when they came would play the host to themselves, and carry away bread and meat besides.'—Quoted in Massingberd, Eng. Ref., p. 110.

763. *randes*, strips, slices. The printed text has *bandes*. This improves the alliteration, but it does not appear that there is any such word. See Glossary; and cf. '*rand* of beef' in the Eng. Dial. Dict.

764. Compare the Plowman's Tale, l. 149:—

With chaunge of many maner metes,
With song and solace sitting long, &c.

769. 'Fitzralph, in his *Apology at Avignon*, accused them of "philosophising" in the chambers of the most beautiful maidens; and Eccleston says, that even so early as his time, Friar Walter of Reigate confessed that these familiarities were one of the ways by which the foul fiend vexed the order.'—Massingberd, Eng. Ref., p. 110.

771. *homly*, familiarly. Mr. Wright has *holy*, due to neglecting the mark over the *o* in *hōly*, as in C.

777. *Helye*, Elias, Elijah.

782. 'have laid it in water,' i. e. diluted or dissolved it. *hire* is used because *reule* is feminine. The same curious phrase occurs in Pol. Poems, ii. 43, in the reply of Frier Dawe Topias to Jak Upland:—'But, Jak, thoug thi questions semen to thee wyse, 3et litly a lewid man maye leyen hem a water.'

784. *Ne were*, if it were not for.

785. Compare the Plowman's Tale, l. 1041:—

Had they been out of religion,
They must have honged at the plow,
Threshing and dyking fro town to town
With sory mete, and not half ynow.

786. 'And receive as their food common bread made of mixed corn.'

787. *wortes*, vegetables cooked alone, without any meat.

808. When Christ descended into hell, he fetched out Adam and the patriarchs, and led them with him to heaven. This was called the Harrowing of Hell; the story is given in the apocryphal gospel of Nicodemus, and is repeated at great length in *Piers Plowman*.

810. *steij*, ascended.

816. *generall*, i.e. Catholic, universal. So in p. 1 of the Apology attributed to Wycliffe, we find the '*general feith*,' i.e. Catholic faith.

After l. 816 follow, in C, these five lines:—

The communion of sayntes, for soth I to the sayn;
And for our great sinnes forgiuenes for to getten,
And only by Christ clenlich to be clensed;
Our bodies again to risen, right as we been here,
And the liif euerlasting leue iche to habben; Amen.

These five lines are *certainly spurious*. They are in neither of the MSS., and are found only in the old printed copy. The reason for inserting them was a wish to conceal the fact that five lines had been suppressed which *are* found in *both* the MSS.; viz. ll. 817, 818, and 823-5, and which are now printed [in 1867] for the first time. The reason for suppressing them was that they appear to contain the doctrine of transubstantiation, and as the object of printing the book at all was to attack the Romish party, it would never have done to retain these lines. Hence they were duly forged; but the forger of them, though he has given us five lines which imitate the author's style ingeniously, did not truly understand the laws of alliterative verse, and formed the first three lines on a wrong principle, putting *two* of the rime-letters into the *second* half of the line, and only *one* into the *first* half, whereas the usual practice is the contrary to this. True, lines of this type *do* occur, as e.g. at l. 26, but they are very rare, and only admissible as a variation. To allow *three* such lines to follow each other is against all ordinary usage. The suppression of the genuine lines rendered ll. 819-22 and ll. 826-34 meaningless, and I will venture to say that no one has hitherto been able to make out to what they can possibly refer. They refer to the doctrine of transubstantiation.

817. 'And I believe in the sacrament too, wherein is the very God, both flesh and blood fully, who suffered death for us.' *sacremens* (MS. A) should be *sacrament*, as in MS. B. *on* = upon, in; A.S. *on*. Cf. *leuest on*, believest in, l. 342; *leue on*, believe in, l. 795; *beleue in*, l. 815.

820. *deyte*, divinity, divine presence. MS. B has *diet*. Cf. the *Plowman's Tale*, l. 1217:—

On our Lordes body I do not ly,
I say soth, thorow trewe rede,
His flesh and blood, through his mystry,
Is there, in the forme of brede:
How it is there, it nedeth not stryve,
Whether it be subget or accident,
But as Christ was when he was on-lyve,
So is he there, verament.

Such was the position of the Wycliffites. They deried the extreme form of the doctrine as declared by the friars, maintaining that whilst Christ was bodily present, the bread never ceased to remain bread; how this could be was a thing, they said, not to be explained. See Wycliffe's Works, ed. Arnold, i. 125, iii. 483, 500, 502.

834. *pyllion*, doctor's cap. 'His *pyllion* and his cap;' Skelton, Colyn Cloute, 805. See Dyce's note.

835. We must suppose that the Ploughman here ceases to instruct the author; though the end of the speech is not clearly marked. In l. 836, the author speaks in his own person, concluding (as was usual) with an apology for daring to write.

842. The Plowman's Tale ends in a very similar manner.

GLOSSARIAL INDEX

ABBREVIATIONS

Prompt. Parv. = Promptorium Parvulorum (Camden Society).—Cotgr. = Cotgrave's French Dictionary (1660).—Glos. of Arch. = Glossary of Architecture.—Piers Pl. = Piers Plowman (E.E.T.S.).—O.F. = Old French.—O.N. = Old Norse; &c.

A. b. c, alphabet, 5.
A-cast, cast off, cast away, 99.
Aferd, afraid, 130.
After pat, according as, 524, 731, 732, 733.
A-gon, gone, spent, 624.
Aisliche, timorously, 341. Cf. A.S. *egeslice*.
Alabaustre, alabaster, 183.
Aldermen, elders, 691. See Rev. iv. 4.
Ales, drinkings, 73.
Aloute, bow down, 750.
Als as, just as if (*contr. from* all-so-as), 378.
And, if, 393. **And if** (= an if), if, 17.
Angerlich, angrily, 268.
Anuell, a mass to be said annually; here, the money that pays for such a mass, 414.
Aparaile, to apparel, to adorn, 170, 198.
Apert, open, plain (or it may be an *adv.*, openly, plainly), 541.
Asay, test; Asay of, make trial of, 647; Asaye, try (it), 134, 247.
Assaie, power of testing, discrimination, 537.
Assoilien, absolve, 328; Asoilen, 132.
Aue-Marie, Ave, Maria, Hail, Mary (a short prayer), 7.
Aungells, angels, 690.
Aunter, adventure. An *aunter* jif = it is an adventure if, it is a chance if, 789.

Auntrede, adventured; Auntrede me, adventured myself, 341.
Auowen, avouch, warrant, 842. 'Advouer, to advow, avouch, approve, allow of, warrant, authorize, &c.' Cotgrave.
A-waytede, perceived, beheld, 172. O.F. *awaiter*, *agaiter*.
Awyrrien, curse, 662. A.S. *āwyr-gian*.
Aȝen, again, 137, 219.
Babelyng, babbling, 551.
Bachyten, to backbite, 139.
Bale, woe, 696. A.S. *bealu*.
Bale, a pile, 667. 'Bæl, a fire, a funeral pile.' Bosworth.
Baly, belly, 763.
Barfote, barefooted, 298, 436.
Bayteþ, bait, feed; In bayteþ, feed in, rummage in for food, 375. Chaucer, C. T., B 466.
Be, by, 377.
Bedden, to provide with a bed, 772.
Beden, to offer, bestow on, 636. A.S. *beddan*.
Bedes, prayers, 389; Bedys, beads, 323.
Been, bees, 727. A.S. *bēo*, pl. *bēon*.
Belded, builded, built, 548.
Belden, build, 706.
Beldinge, Beldyng, building, 501, 548.
Beleve, belief, 31.
Belliche, beautifully, 173.
Bem, beam, 142.

Ben, be, are, 43, &c.
 Benen, beans, 762.
 Benison, blessing, 654.
 Be-outen, without, 651. A.S. *be-utan*.
 Bequepen, bequeathed, 409.
 Berep, bear, 533.
 Bernes, barns, 595.
 Beslombred (or Beslomered), beslubbered, bedaubed, 427.
 Be-tauzte, commended; Crist he me b., he commended me to Christ, 137. A.S. *betācan*.
 Bep, are, 254, 546; be ye (*imp.*), 442; It bep, it is, lit. it are, 90.
 Beuer, beaver's fur, 295.
 Biolypped, embraced, covered, 227.
 Biggep, buy, 360; Biggen, 724. A.S. *bycgan*.
 Bild, *pp.* built, 157; Swich a bild bold, a building so built, 157. *Bild = y-buld*; from A.S. *byldan*, to build.
 Bilest, bequest, 70.
 Biswynkep, labour for, get by labour, 722. A.S. *beswincan*.
 Bledder, bladder, 222.
 Blenden, to blind, 661.
 Bleyynyge, blaining, having chil-blains, 299.
 Blissep, blesseth, 521.
 Bode, an offer, proffer, bid, 716. See *Bode* in Jamieson. 'Ye may yet war *bodes* or Beltan,' ye may get worse offers ere Beltane-day (May 1); Ramsay's Scotch Prov. p. 83. Hence, to be at lone and bode = to deal with lendings and offers, to lend and bid.
 Bold, *s.*, a building, 157. A.S. *bold*. See *Bild*.
 Bolle-fulle, bowlful, 762.
 Borde, board, table, 557. See note.
 Bote, boot, remedy, 99, 335. A.S. *bōt*.
 Bopen, both, also, 30.
 Bragg, boastingly, 706.
 Breed, bread, 115, 323.

Brenne, burn, 667.
 Bretfull, quite full, 223. Swed. *brädd*, a brim; *bräddful*, brimful; cf. A.S. *brerd*, a brim.
 Broche, a brooch or jewel, 323. 'Broche, juelle.' Prompt. Parv.
 Brod, broad, 118, 205.
 Brol, child, brat, 745, 748. 'pe leeste barn (*another reading*, brol) of his blod,' &c. Piers Pl., A. iii. 198.
 Bropels, abandoned wretches, 772. See New Eng. Dict.
 Bucled, buckled, 299.
 Buldep, build, 118. See *Y-buld*.
 Burgesses, burgesses, citizens, 716.
 Burw3, a castle or large edifice; here, a convent, 118.
 But, except, 554, 626.
 Byforne, before, formerly, 612; in front, 261.
 By-hirneþ, hide up in a corner, conceal, 642. See *Hirnes*.
 By-hyzt, promised, 276.
 Byiapeþ, bejape, deceive, 46.
 Byleue, belief, the Creed, 16.
 Bysynesse, busytoil, industry, 727.
 Bythenk, reflect, 130.
 Bytokneþ, betokens, 694, 696.
 Can, (I) know, 8, 36.
 Canstou, knowest thou, 99; canst thou, 232.
 Carefull, full of care, miserable, 441.
 Cary, the name of a very coarse material, 422. Cf. 'I-cloped in a cauri-mauri.' Piers Pl., A. v. 62.
 Caste, planned, contrived, 486; Casteþ, casts, i.e. contrives, plans; Casteþ to-forne = plans beforehand, 485. See *caste* in Prompt. Parv.
 Catell, goods, property, wealth, 116, 146, 283, 322. O.F. *catel*; Late Lat. *capitale*.
 Cautel, trickery, cunning, 303. O. F. *cautelle*. See *Cotgrave*.
 Celle, cell, 739. 'Applied sometimes to the small sleeping-rooms

- of the monastic establishments.' Gloss. of Arch.
- Chaf**, chaff, refuse, 663.
- Chanons**, canons, 674.
- Chapaille**, chapel, 119.
- Chapolories**, *for* Shapolories, scapulars, 550 (A.). 'Scaplorie (scapulary, scapular) *Scapulare*.' Prompt. Parv. And see Fairholt's Costume in England, p. 595.
- Chaptire**, i.e. meeting of the chapter, 327.
- Chaptire-house**, chapter-house, 199.
- Chargen**, to load, 502.
- Chereliche**, expensively, sumptuously, 582. Fr. *cher*.
- Cherl**, churl, 221.
- Chesen**, choose, 583; Chesen hem to lustes, choose lusts, 684.
- Chouetyne**, chieftain, lord, 582.
- Chewen**, chew, eat up, 663.
- Childre**, children, 756. A.S. *cildru*.
- Chol**, jowl; the part extending from ear to ear beneath the chin, 224. A.S. *ceaf*.
- Chymene**, chimney, 583; Chymneyes, chimnies, 209. 'This term was not originally restricted to the shaft, but included the fire-place.' Gloss. of Arch.
- Clap**, cloth, 614.
- Clawep**, stroke down, smooth down, 365. 'Flateur, a flatterer, glozer, fawner, soother, foister, smoother; a *clawback*, sycophant, Pickthanke.' Cotgrave.
- Clarelliche**, clearly, plainly, 140.
- Cloute**, rough stuff, 422.
- Cloutede**, patched, 424. Cf. Gloss. to William of Palerne.
- Cloutes**, clouts, patches, 244, 428; rags, tattered clothes, 438.
- Cnaue**, knave, lad, servant-man, 288.
- Cnely**, kneel (*infin.*), 124.
- Cofren**, to fasten up in a coffer or box, 68.
- Cofres**, coffers, boxes, 30; Cofers, 283.
- Combren**, to cumber, encumber, 461; Comeren, to gorge, 765.
- Comen**, (yet) to come, 8.
- Compassed**, went about, contrived, 635.
- Con**, know, 42. See *Conne*.
- Conisantes**, badges of distinction, 185.
- Conne**, know, learn, 101, 131, 234, 330, 395, 792; Connen on, are acquainted with, 388. A.S. *cunnan*.
- Cope**, cope, cape, 126, 227, 292, 294; Copes, 724, 739.
- Coppe**, cup, 340.
- Coruen**, carved, 200.
- Cote**, coat, 294, 422, 434.
- Cotyng**, cutting, 292.
- Counfort**, comfort, 99.
- Coupe**, could, 17, 233; Coupen, knew, 62. A.S. *cunnan*, pt. t. *iccūbe*.
- Couetise**, covetousness, 146; Coueytise, 337.
- Craftly**, craftily, 167.
- Creatour**, creature, 271, 382.
- Crede**, Creed, 8.
- Crochettes**, crockets, 174. 'Crockets, projecting leaves, flowers, &c., used in Gothic architecture to decorate the angles of spires, canopies, &c. Gloss. of Arch.
- Crois**, cross, 805; Cros, 1, 167.
- Crombolle**, crumb-bowl, prob. a large wooden bowl for broken scraps, &c., 437.
- Cros**, the cross, 1, 167. See note to l. 1.
- Croukep**, bend, bend down, 751.
- Cruchep**, crouch, 751; Crouchepe, 596.
- Cuppes**, cups, 397.
- Curates**, secular clergy who have cure of souls, 462, 507.
- Curious**, dainty, 608, 724, 765.
- Currey**, rub down, flatter, 365. See *Curry* in my Etym. Dict.
- Curteis**, courteous, gracious, 1, 140, &c. A.F. *courteis*.
- Curteysliche**, courteously, graciously, 637.

Cuttid, cut short, 296, 434. Cf. Burns's '*cully sark*' in Tam o' Shanter.

Dede, dead, 613.

Defended, forbade, 576, 587, 669.

Defouled, defiled, 503.

Deluen, delve, dig, 785.

Deme, judge, 524; **Demest**, judgest, 152; **Demen**, to judge, 670, 814. A.S. *dēman*.

Departen, to share goods; **Wip** vs to departen, to share her goods among us, 416.

Derk, dark, 807.

Deruelich, laboriously, industriously, 510. A.S. *deorfan*, to labour. See note.

Destruede, destroyed, i.e. put aside, 147; **Destruyep**, destroy, 55.

Depe-warder; in phr. to be depe-warder, to deathward, towards death, 411.

Deyte, divine presence, 820.

Diches, ditches, 760; **Dichwater**, ditchwater, 375.

Digne, dignified, haughty, disdainful (Chaucer), 355; disdainful, and hence repelling, repulsive, 375.

'She was as *digne* as water in a dich,

And ful of hoker and of bisemare;' i.e. of frowardness and contempt.

Chaucer, Reeve's Tale, 44.

Dissauep, deceiveth, 505.

Dongen, dung, 785.

Dores, doors, 211.

Dortour, dormitory, 211.

Dotardes, dotards, 820.

Dranes, drones, 726. A.S. *drān*. See Skelton, ed. Dyce, ii. 222.

Dreochep, (*pl.*) vex, grieve, oppress, 464; (*sing.*) vexes, troubles, 504. A.S. *dreccan*.

Dredles, doubtless, 524.

Dued, endowed, endued with gifts, 776. F. *douer*.

Dusken, make dim, confuse, 563.

Dygginge, digging, contriving, 504.

Dyned, dined, 353.

Egged, urged, 239. A.S. *eggian*, to incite.

Eize, eye, 141, 142, 145, 288; *pl.*

Eizen, eyne, eyes, 84.

Eked, eked out, 244.

Elles, else, otherwise, 738.

Encombren, encumber, 483.

Ender, in phr. this ender daie =

this daypast, yesterday, lately, 239.

Stratmann cites the German *ender*

= Lat. *prius*, and O.N. *endr* = Lat.

olim. Cf. Gower, C.A. bk. i. l. 98.

Enfourme, inform, 272.

Enioyne, enjoin, 10.

Ensampl, example, 112.

Enseled, sealed, 327.

Entayled, sculptured, carved, 167, 200. O.F. *entailler*.

Er, ere, 374.

Erberes, gardens, 166. O.F. *herbier*. Lat. *herbārium*.

Erst, first, 242.

Erpe, of the earth, 157.

Euell, evilless, without guilt, 242. [Prob. corrupt.]

Eueriohe, every, 173.

Euesed, surrounded by clipped borders, 166. A.S. *efesian*, to clip like the eaves of a house.

Even-forp, straightway, directly onwards, 163.

Eye, an egg, 225. A.S. *æg*.

Face, appearance, 670.

Fader, *gen.* father's, 811.

Falshede, Falshed, falsehood, falseness, 419, 682, 687; Falshedes, falsehoods, 616.

Faren, fare, 108; go on, 775;

Farep wip, act towards, 728.

Fayle, lack, 69.

Faynt, feeble, weak, 47.

Fayntise, deceit, feigning, pretence, 251.

Faytours, pretenders, traitors, deceivers, 758. O.F. *failour*, from Lat. acc. *factōrem*.

Feires, fairs, 73.

Felawe, fellow, 243, 250.
Fele, many, 547; *Hou fele*, how many, 522; *So fele*, so many men, 783; *Fele wise*, many ways, 484. A.S. *fela*.
Fen, muck, mire, 427, 429, 430. A.S. *fenn*.
Fend, fiend, 454, 460, 565, 577, 747; *pl.* *Fendes*, fiends, 305.
Fer, far, 485; *Feer*, 407.
Ferd, went, 203. A.S. *fēran*.
Ferme, farm, 75.
Fermery, 212, } an infirmary.
Fermori, 701, }
Cf. fermerere, in Chaucer.
Ferrer, farther, 207.
Festes, feasts, 554.
Fet, fetched, 808.
Feyn, glad, 808.
Feyne, feign, 273; *Feyneþ*, feigns, 19.
Feyþ, faith, 19, 95.
Fitchewes, fitchets, i. e. fitchets' fur, 295. A *fitchet* is a kind of polecat. Called in Shropshire a *fitchuk*. See *King Lear*, A. iv. sc. 6, l. 124.
Fluricheþ, flourishes, varies capriciously, 484. [The idea is taken from making flourishes in illuminated drawings; cf. 'Floryschyn bokys. *Floro*.' Prompt. Parv.]
Fode, food, 115.
Fol, fool, 404; *Foles*, *pl.*, 455, 707.
Folwen, follow, 291.
Fond, found, 203.
Fond, attempt, endeavour, try, 95; *Fonded*, tried, tested, 451; *Fonden*, go, proceed, 338, 408. A.S. *fandian*.
Fonge, Fongen, to take, receive, get, catch, 146, 715; receive, take, get, 407, 786, 831. A.S. *fōn*. Ger. *fangen*. Mæso-Goth. *fāhan*.
For, used in the sense of whether, if, 350; before, 613; against, 299.

Forbode, 415. *Godys forbode* = may it be God's prohibition, God forbid. 'Forbedynge, or forbode, or forefeynynge. *Prohibicio, Inhibicio*.' Prompt. Parv.
Forboden, forbidden, 147, 769. A.S. *forboden*, pp. of vb. *forbēodan*.
For-deden, did to death, slew, murdered, 495. From the vb. *for-do*.
For-gabbed, *subj.* should scoff at, 631. See *Gabbynge*.
Forzeten, forgotten, 641.
Formfaderes, forefathers, 808. Cf. A.S. *forma*, first.
Forsope, for a truth, 148.
For-to, until, 311.
For-pan, for that (cause), on that account, 27. A.S. *forþān*. 'Canst thou not be blamed *for-than*?' Guy of Warwick.
For-ward, worn out, 429, 736. A.S. *forwered*, pp.
Foundement, foundation, 250.
Fourmede, formed, created, 2.
Foyns, martens, i. e. martens' fur, 295. '*Fouinne*, the Foine, wood-martin, or beech-martin.' Cotgr.
Fraitour, 701. } See *Fraytour*.
Fraitur, 212. }
Frayne, to question, 153; *Fraynede*, questioned, asked, 28; *Fraynen*, question, inquire of, 338. A.S. *frignan*.
Fraynyng, a questioning, inquiry, 27.
Fraytour, a refectory, 203, 284. Also spelt *Fraitur*, *Fraitour*, *Freitour*. O.F. *fraitur*, short for *refractor*, from Late Lat. *refectorium*, a refectory; with *r* inserted.
Freitour, 220. See *Fraytour*.
Frere, friar, 98, &c.
Freren, of friars, 311.
Freten, devour, 722, 729. A.S. *fretan*.
Frute, fruit, 29.
Furrynge, furs, 604.
Furste-froyt, first-fruits, 729.

Fy, *interj.* fie! 243.

Fyep on, cry shame on, 616.

Fynde, to provide for, 54.

Gabbynge, lying, deceit, 275.

'Gabbynge, or lesynge. *Mendacium*.' Prompt. Parv.

Gaped, stared, 156, 191.

Garites, garrets, 214. See *Garyte* in Prompt. Parv.

Gaynage, profit, 197.

Generall, universal, catholic, 816.

Generallyche, universally, altogether, 575.

Gest, story, history, poem, 479; Gestes, stories, legends, 46. O.F.

geste, Lat. *gesta*, pl. of *gestum*. See note to Chaucer, C.T., B2035; ed. Skeat.

Getynge, getting, acquisition, 22.

Gilen, beguile, 599.

Gladding, pleasing, amusing, 515.

Glauerynge, deceitful, flattering, foolish, 51, 708. N. Prov. Eng. *glaver*, to talk foolishly; Welsh *glafu*, to flatter.

Glees, songs, 93.

Gleym, bird-lime; hence, infection, taint, 479. Cf. l. 564. 'Gleyme. *Limus, gluten*.' Prompt. Parv.

Gloppyng, *sb.* a swallowing greedily, a gulping down, 92. 'Gloffare, or devowrare.'

Prompt. Parv.

Glose, *sb.* a gloss, a paraphrasing, a substitution of glosses for the text, 275, 515. See Prompt. Parv.

Glose, *vb.* mislead, deceive, 367; **Gloseþ**, glosseth, explains away by glosses, 345, 585.

Glosinge, paraphrasing, 709.

Glottes, gluttons, 54.

Glut, a glutton, 67. See note.

God, good, 633. See **Good**,

God, goods, 61.

Gode, goad, 433.

Godspell, gospel, 345; *pl.* Godspelles, Godspells, 257, 275, 709.

Goldbeten, adorned with beaten gold, 188.

Gome, a man, 585; *pl.* Gomes, men, 67, 282. A.S. *guma*, Lat. *homo*.

Good, goods, property, wealth, 22, 51, 54, 67, &c.

Gos, a goose; **Gos eye**, a goose's egg, 225.

Gost, spirit, 521, 529; the Spirit, 590.

Graip, the plain truth, the truth, 34. See **Graypely** = truly, Allit. Poems, C. 240; ed. Morris, E.E.T.S. From Icel. *greiða*, to make ready, explain.

Graip, *adv.* readily, 232. [It seems put for graith gate = ready or direct road; Piers Pl. B. i. 203.]

Grayped, prepared, 732. See **Graip**.

Graypliche, readily, truly, 529. See **Graith**.

Grece, grease, fat, 225.

Grete, *adv.* greatly, 501.

Grete-hedede, great-headed, 84.

Greuen, grieve, 678.

Greyn, grain, 230. See note.

Growen, grown large, 221, 225.

Gryslieche, terribly, horribly, very wickedly, 585. A.S. *grislic*.

Halp, helped, 508.

Halt, holdeth, 345.

Halwen, hallow, 356.

Han, have, 569.

Harde, closely, 182.

Harlotes, men of lewd life, ribalds, riotous men, 52 (where it is the *gen. pl.*), 766, 781. [*Harlot* is a term generally applied to men; cf. Chaucer, Prol. l. 647.]

Harlotri, riotous conduct, evil mode of life, 63.

Hatte, am named, 473.

Haunten, frequent, 106.

Haylsede, saluted, 231. Icel. *heilsa*.

He, she, 703. A.S. *hēo*. See Ho.

He, they, 471. A.S. *hī*, *hīz*.

Heer, hair, 423.

Heize, *adv.* on high, 494, 551.

Heipe, height, 213.

Hele, health, salvation, 264, 573, 680.

Helen, to heal, to save, 276.

Hem, *dat. pl.* to them, 58, 71, &c.; *acc. pl.* them, 79, 96, &c.

Hemselue, themselves, 42.

Hendliche, politely, *lit.* handily, 231. A.S. *gehende*.

Henten, get, lay hands on, catch hold of, seize, 413, 642. A.S. *hentan*.

Hepe, heap; To hepe, into a heap, together, 727.

Her, Here, their, 29, 31, 684, &c. A.S. *hira*.

Heraud, herald, 179.

Herberwe, to harbour, i.e. to lodge, 215.

Herdeman, a shepherd, pastor, 231.

Heremita, hermit, 308 (Latin).

Herken of, to listen to, 155.

Hertliche, heartily, 325.

Hestes, commandments, 26, 345.

Hepen, hence, 408.

Heued, head, 317, 773. A.S. *hēafod*.

Hey3, high, 204.

Heynesse, highness, haughtiness, 265, 356, 542.

Hire, her, it, 782; see Hyre. Used with reference to *reule*; from O.F. *reule*, Lat. *regula*, f.

Hirnes, corners, 182. A.S. *hyrne*.

Hizede, hied, hastened, 155.

Ho, she, 411, 412, 415. A.S. *hēo*.

Hobelen, go about clumsily, wander or 'loaf' about, 106.

[It does not imply lameness, but awkwardness; see Piers Pl. A. i. 113.]

Hod, hood, 423.

Hokschynes, the hock-sinews, or sinews behind the bend of the knee,

426; see New Eng. Dict. The Exmoor scolding has 'thy hozen mxy [*dirty*] up zo vur 's thy gammerels to the very *hucksheens* o' tha;' i.e. to the very bend of the knee.

Holden, keep, 26, 52.

Hollich, Holliche. Hollyche, Holly, wholly, 26, 276, 678, 796, 815.

Holly, holy, 595, 831; Holly tyme, holiday time, time after harvest, 595. [*So in MS. A.*]

Homly, Homliche, in a homely way, plainly, 703; comfortably, 771.

Hondlen, handle, 108.

Honged, hung, 429; Hongen, hang, bend over (*infin.*), 421;

Hongep, hang, 739.

Hordome, whoredom, 766.

Huny, honey, 726. A.S. *hunig*.

Hy, they, 477, 808.

Hyen, 409, } hie, hasten.

Hy3e, 412, }

Hyre, her, it; said of the soul, 668. [A.S. *sāwul* is *fem.*] Cf. 782.

Hy3e, high, 208, 210. See Heize.

The words beginning with I- are here collected; see also under Y.

I-called, called, 574.

I-coruen, cut, carved, 161.

I-failed; Is i-failed, hath failed, 98.

I-founded, founded, 47.

I-lyke, like, 546. A.S. *gelic*.

Iapers, jesters, mockers, 43.

Iapes, mockeries, deceits, tricks, 47.

Ich, I, 155.

Ich a, Iche a, each, 109, 432, 702, 845.

Iche, each, 214.

Ichon, each one, 476.

Iis, ice, 436. A.S. *īs*.

Iugulera, tricksters, 43.

Kachen, catch, obtain, 67.

Kare, grieve, 448.

Kareyne, carrion, 644.

Katell, property, 332.

Knopped, full of knobs or bunches, 424. See *knobbe* and *knobbyd* in Prompt. Parv.; in the editor's note we find 'A *knoppe* of a scho, *bulle*.'

Knottes, knots, 161, 174. '*Knot*, a boss, a round bunch of leaves, &c. The term is also used in reference to the foliage on the capitals of pillars.' Gloss. of Arch.

Kundites, conduits, 195.

Kyohens, kitchens, 210.

Kynde, *adj.* natural, 489; *Kynde* hypocrites, hypocrites by nature.

Kynde, *sb.* nature, 829; *Of kynde*, by nature, 43; natural occupation, 760.

Kynrede, kindred, 486.

Kyrtel, kirtle, 229. A.S. *cyrte*.

Lacche, get, catch, acquire, 598. A.S. *laccan*.

Ladie, *gen.* Lady's, 79.

Lakke, defame, 540; blame, find fault, 538. 'Somewhat *lakken* him wolde she.' Rom. of the Rose, 284. Du. *laken*. [The following note was sent me by the late Mr. Gillett. 'Bp. Stanley came to my brother's school, and asked a boy what he meant by *slandering* in the phrase "my tongue from evil-speaking, lying, and slandering." "Lackin' o' folks" was the accurate reply. The word is still in use in Norfolk.']

Lapped, wrapped, 438.

Latun, latoun or latten, a name given to a mixed metal like pinchbeck, of a yellow colour, 196. See note to *Latun* in Prompt. Parv.

Launcep, launch out with, fling abroad, 551. Fr. *lancer*, to fling.

[But prob. an error for *Hauncep*, i. e. raise, exalt, lift up, display.]

Lauoures, lavers, 196. 'A cistern or trough to wash in.' Gloss. of Arch. [Often of a large size.]

Law3e, laugh, 94.

Law3yng, laughing, 40.

Lechures, lechers, immoral persons, 44.

Leed, lead, 193.

Leel, leal, faithful, 390.

Leesinges, lies; Leesinges lyep, they lie their lies, 379. Cf. *Lesynges*.

Leeue, believe, 363, 372, 390.

Leeuen, remain, 359.

Leeuep, believeth, 15; believe, 639.

Lef, dear, 372. Cf. *Leue*.

Lefte, remained, 374. Cf. *Leeuen*.

Lel, leal, true, 344. Cf. *Leel*.

Lellich, Lelliche, Lelly, Lellyche, leally, truly, faithfully, 235, 384, 639, 722.

Lemmans, mistresses, 83; Lemmans holden = keep mistresses, 44. A.S. *læof*, dear, *man*, a person (male or female).

Lene, Lenen, lend, give, 445, 741. A.S. *lānan*, to lend, give.

Lengeden, continued long, dwelt, 310.

Lenten, Lent, 11; *gen.* Lentenes, 568.

Lere me, teach me the way to, commend me to, 343.

Lered, learned, 18, 25.

Lerne, teach, 402.

Leseþ, loseth, 15.

Lesten, last, 850.

Lesynges, leasings, lies, 359, 593. See *Leesinges*.

Letten, let, hinder, 346.

Lettinge, hindering, 513.

Leue, leave, forsake, 11.

Leue, grant, permit, *in the phr.* God leue = may God grant, 366, 573. (Cf. G. *erlauben*.) From A.S. *lyfan*.

- Leue**, dear, 41, 390. Cf. **Lef**.
Leue, believe, 4, 524. Cf. **Leeue**.
Leuede, believed, 235; *pl.* **Leueden**, believed, 25, 62. [*In* l. 25 *a better reading would be leueþ*; cf. l. 15.]
Leuen, to leave, forsake, 683.
Leuest, liefest; **Leuest** me were, would be most as I wish, 16.
Leuest, believest, 342; **Leueþ**, believe, 754.
Lewde, ignorant, 497; **Lewed**, **Lewede**, unlearned, lay, common, 18, 25, 568, 827.
Leyen, lay (pt. t. of *to lie*), 187; *pl.* of **Lay** in l. 437.
Leyest, **Lext**, liest, 542. [There is no difference of meaning between the two forms, and it was usual to *repeat* the words in this phrase: cf. 'Til thow lixt and thow lixt lopen oute at ones.' Piers Pl. B. v. 163.]
Leyne, to lend to, bestow money on (without expecting it back), 544. See **Lene**.
Libben, live, 700; **Libbeþ**, live, 475, 610.
Lieth, tell lies, 59; **Lieþ** on, lie against, 49.
Liggeþ, lie, 83. A.S. *licgan*.
Lizteþ, delivers, 79.
Liiflode, livelihood, 445.
Liste; **Hem liste** = it pleased them, 165. Cf. l. 71.
Lok, lock, 31.
Loken, locked, 31.
Loken hem, look out, find out, choose for themselves, 593; **Lokeþ**, looks for, 471.
Lolled, lolled about, wagged about, 224. 'And lyk a leperne pors *lulleae* his chekes.' Piers Pl. A. v. 110; spelt *lollid*, id. B. v. 192.
Lolled, called him *loller*, spoke of him as *lolling*, 532. See the note.
Londes ende, field's end, 437.
Lone, a loan, a lending, 716. See **Bode**.
Lordes, lords, 290.
Lordynges, lords, 609.
Lore, teaching, 640.
Lorels, abandoned wretches, good-for-nothing fellows, 44, 721, 755. From A.S. *loren*, pp. of *lēosan*, to lose. Cf. **Losels**.
Loresmen, teachers, 290.
Losels, **Losells**, abandoned wretches, worthless fellows, 96, 597, 750, 822. Due to A.S. *lēosan*, to lose. Cf. **Lorels**.
Lopere, more loath, less willing, 544.
Louelyche, beautifully, 196.
Louerd, Lord, 795.
Louren, look sourly, look displeased, 556. M. Du. *loeren*; cf. Sc. *gloure*.
Loutede, stooped, knelt, 333. A.S. *hlutan*.
Lowynge, humility, obsequiousness, 568. 'Lowyn or mekyn. *Humilio*.' Prompt. Parv.
Lulling, *sb.* a lulling, a singing such as hushes one to sleep, 77. (*Of*=by.) 'Lullynge of yonge chylder. *Nenacio*.' Prompt. Parv.
Lurken, lurk, 60.
Lust, pleasure, 700. A.S. *lust*.
Lust, it pleases, (*with dat.*) 301; **Luste**, *subj.* may please, 71. A.S. *lystan*.
Lybben, to live, 512; **Lybbeþ**, live, 45, 110, 477. A.S. *lybban*.
Lyken, please, 77.
Lyknes, a likeness, i.e. a parable, 263.
Lymitour, a limitor, a friar who begs within a limited district, 597.
Lym-zerde, a limed twig, such as birds are caught with, 564.
Lyuede, lived, 235; *pl.* **Lyueden**, 310.
Madde, art made, 41; am mad, 280. [Observe its use as a neuter verb, without *to be*.]

Maistrely, like a master or doctor, 842.
Mallions, curses, 718.
Maner men, kind of men, 55, 683.
Mansede, wicked, sinful, 718.
 A.S. *mān*, a crime.
Marre, despoil, 66; **Marren**, harm, 659.
Masedere, more in a maze, more confused, 821.
Matens, matins, 581.
Matere, matter, 842.
Maystri, mastery, dominion, 578.
Mede, reward, 346, 533, 712, 715.
Medlep vs., associate ourselves with others, mix ourselves with, 107; **Medleth**, mix themselves up with, take part (in), 358.
Mel, meal, 109.
Mendynauna, mendicants, beggars, 66.
Mene, common, lit. mean, 786; lowly, 520.
Menelich, meanly, 108.
Mensk, grace, favour (lit. humanity), 81. From A.S. *mennisc*, human.
Merciabile, merciful, 629.
Merkes, marks, tokens, 177.
Meseles, lepers, 623. O.F. *mesel*; Lat. *miser*, *misellus*.
Mete, scanty, close-fitting, 428.
 M.E. *mete*, scanty, small; A.S. *mæte*, small (lit. moderate). Cf. the A.S. phrase 'micle and mæte,' great and small; Guthlac, l. 24; ed. Grein.
Meten, meet, 100.
Michel, much, 488.
Miracles, miracle-plays, 78; **Myracles**, 107.
Mladon hem, commit trespass, transgress, 630.
Mo, more (in number), 97, 178, 212.
Moder, *gen.* mother's, of the mother, 270.
Money-worpe, money's worth, 715.

Monep, month, 248.
Mong-corn, (made of) mixed corn, inferior corn, 786. A.S. *mengan*, to mix. See *Muncorn* in Halliwell.
Morow-tide, morning, 33.
Morper, *sb.* murder, 635.
Morperen, *vb.* to murder, 666.
Most, *adj.* greatest, 260; chief, 702; *adv.* most, 260.
Mot, Mote, 121, 520, 557, 591.
 It is difficult to give the *exact force*; it more nearly answers to our modern phrase *must needs* than to *may* or *must*; it is the A.S. *ic mōt*, of which *ic mōste*, I *must*, is the *past tense*.
Munte, *vb. refl.* ventured, presumed (to go), hence, advanced, 171. A.S. *myntan*, to intend; see prov. E. *mint* in Eng. Dial. Dict.
Mychel, mickle, much, 55, 94, 673.
Myddelerde, the middle-earth, i. e. the earth, the world, 535; *gen.* Myddelerde, of the world, in the world, 35. A.S. *middan-geard*.
Mydwyves, midwives, 78.
Myrales, miracle-plays, 107. Cf. l. 78.
Myschef, mishap, accident; At *myschef*, by accident, 623.
Myster, kind, sort, 574. See Halliwell. Lit. a trade, occupation, O.F. *mestier*, Lat. *ministerium*.
Myteynes, mittens, 428.
Myztestou, **Myzt-ton**, mightest thou, 123, 141. [Of these, the former follows the A.S. *indicative*, the latter the *subjunctive mood*.]
Ne, nor, 628; **Ne—ne**, neither—nor, 80. A.S. *ne*.
Nemne, name, call, 472; **Nemne be noust**, call thee a thing of naught, 540. A.S. *nemnan*.
Newe, anew, lately, 180.
Noblich, nobly, 128.

Nolde (=ne wolde), would not, 190, 198.

Nones, in phr. for the nones, i. e. for the nonce, for the once, for the occasion, 128, 183, 185. Corrupted from A.S. *for þan ānes*. [See Ormulum, ed. White, v. ii. p. 642.]

Nouȝt but, only, just, 287.

Nyl (=ne wyl), will not, 249.

O, one, one and the same, 440, 441. See **Oo**.

O-lofte, aloft, 162; **On lofte**, 201.

On, one, 4, 789.

On, upon, in, 26, 342, 795, 799, 817. A.S. *on*.

Ones, once, 491. A.S. *ānes*.

Onepe, scarcely, 217. A.S. *un-ēade*.

Onliche, **Onlie**, singularly, specially, in a singular and special way, 534; in a way of their own, 610. Cf. A.S. *ānlic*.

Oo, a, one; **Oo poynt**, one bit, one ȝyt, 198. See **O**.

Opon, upon, 90, 103, &c.

Orohezardes, orchards, or gardens, 166. A.S. *ort-gæard*.

Oper, either, 676; or, 62, 480, 712, 747, 757. Used like A.S. *odde*.

Oneral, everywhere, in all ways, 532.

Pakke, pack, i. e. bag, 399. [In the MS. the *kē* is written like *lk*, a very common circumstance; but *kē* is meant. So also scribes often write *lb* for *bb*, and *p* preceded by a downstroke for *pp*.]

Paraunter, peradventure, 840. See l. 841.

Parfite, perfect, 645.

Parfitnes, perfection, 286.

Parten, to impart, give away, 301.

Parteners, partners, benefactors, helpers, 113.

Passen, **Passen**, to surpass, 666;

to go beyond, surpass, 710, 711; go too far, 841; **Passeþ**, surpasseth, 829; **Passeþ** pursutes, surpass all persecutions (by others), 664.

Pate, pate, head, 834.

Pater-noster, the Lord's prayer, 6, 336.

Patred, repeated constantly, said over and over again, 6. See note.

Paynt, painted, 121. See **Peynt**.

Pekokes, peacocks, 764.

Penounes, pennons, small banners, 562. - 'Penone, lytyle banere.' Prompt. Parv.

Peres, peers, 749.

Pertriches, partridges, 764.

Pesible, peaceable, peaceful, 645.

Peynt, painted, 192; **Peynt til**, painted tiles, 194. See note.

Pilohe, a fur garment, or garment of skin with the hair on, 243. Lat. *pellicea*, from *pellis*.

Pild, bald, 834. See *Pylyd* in Prompt. Parv.; and cf. 'Peel'd priest' in Shakesp. 1 Henry VI. Ac. I. sc. 3, l. 30.

Pillered, furnished with pillars, 192.

Pileres, pillars, 160.

Plouers, plovers, 764.

Plouȝ-lond, plough-land, 169.

Plyȝt, plighted, 240; **Plyȝt**, 348.

Pomels, pommels, 562. 'Pomel, a knob, knot, or boss; the term is used in reference to a finial, or ornament on the top to a conical or a dome-shaped roof of a turret,' &c. Gloss. of Arch.

Portred, portrayed, adorned, 192; **Portreid**, 121.

Possessioners, possessioners, 681. See note.

Posternes, postern-gates, 165.

Pouere, poor, 521, 567.

Pouernesse, lowliness, 264.

Pouertie, poverty, 113. (Here *u = v*.)

Powze, pouch, or box, 618. A.S. *pohha*. See *Terre*.

Poynt, Poynte, piece, part, 6; piece, bit, 194; Oo poynt = one bit, a single jot, 198; Poyntes, points, 562 [in an heraldic sense. A shield has nine *points*.]

Prechour, preacher, i.e. a Dominican friar, 348; Prechours, *pl.* 354.

Preisen; To preisen, to be praised, 76.

Presse, press, press forward, 749.

Prest, ready, 288. O.F. *prest*, F. *prêt*.

Prest, priest, 10.

Pris, chief, 256. [It seems here to be an *adjective*, as in l. 621.]

Pris, chief, excellent; Her pris lijf, i.e. the *best* part of their life, 621.

Profetes, prophets, 316, 494.

Propre, own, 569.

Proue, *vb.* test, 247; Proven, 154. Proue and asaye = test and try it.

Provincial, a provincial, 328 (*see note*).

Pryue, privy, intimate, 368.

Pryuitle, secret working, 829.

Pulched, polished, 121, 160.

'Pulchon. *Polio*:' Prompt. Parv.

Pulpit, 661.

Puple, people, 66, 74, 87, 713, &c.

Pur, pure, 247.

Pure litel, very little, 170; Pure myte, a mere mite, 267.

Purliche, purely, 279; hence, completely, altogether, 318, 381, 713.

Purse, bag, 301.

Pursuep, persecute, 664.

Pursut, persecution; Pursut of = persecution by, 655.

Pylion, a sort of cap used by priests, especially by doctors in theology and cardinals, 834.

'*Pilioun*, a doctor's hat;' Gloss. to Pecoock's Repressor, where a quotation is given shewing that

it was at first especially used by doctors in theology. Wolsey wore on one occasion 'a round *pillion*;' see Skelton, ed. Dyce, ii. 290. Ital. and Span. *pileo*, Lat. *pileus*.

Pynch at, find fault with, 523.

Queues, women, queans, 84. A.S. *cwene*.

Queynt, Queynte, cunning, sly, 303, 482; cunningly contrived, curious, 552.

Queynteli, curiously, 161; Queyntliche, 200.

Queyntise, Queyntyse, sleight, cunning, craft, 388, 507. 'Queyntyse, or sleythe. *Astucia*.' Prompt. Parv.

Quyke, in phr. quyke myre = moving mire, quagmire, 226. [Lit. a *live* mire.] Quyke, living, 814.

Quyten, quit, requite with, 351.

Ragman, a catalogue, a list, 180. See *Ragman Roll* in Jamieson.

Raken, wander, rove about, 72 Icel. *reika*, to ramble.

Randes, strips, slices, 763. 'To cut me into *rands* and sirloins;' Beaumont and Fletcher, *Wild-goose Chase*, Ac. V. sc. 2. '*Giste de beuf*, a *rand* of beef, a long and fleshy peece, cut out from between the flanke and buttock.' Cotgr.

Rauzt, reached, obtained, 733.

Rede, red, 738.

Redeliche, 811, } readily,

Rediliche, 809, } speedily.

Respondes, responds, versicles chanted at intervals in a service, 377.

Reufull, miserable, in pitiful condition, 432.

Reuthe, pity, 738.

Rewle, rule (of an order), 377, 536.

Bewme, realm, 774.
Ribaut, ribald, worthless fellow, 376.
Röperen, rothers, heifers, 431. A.S. *hrýðer*.
Russet, dark or reddish brown-coloured cloth, 719.
Rychesse (*sing.*), riches, 733.
Ryzt-lokede, righteous, just, 372. Apparently from A.S. *rihtlic*; cf. note to l. 648.
Saunotite, sanctity, 105.
Say, saw, 158.
Schaf, for Chaf, chaff, 663.
Schal, shall, ought to, 9.
Chapelories, scapulars, 550. *See* Chapelories.
Schenden, ruin, disgrace, blame, 481, 677; **Schendeþ**, ruin, 488. A.S. *scendan*.
Schending, *sb.* reproof, disgrace, disgraceful end, 94.
Schent, blamed, reprov'd, 9. *See* Schenden.
Scheten, shut, shut up, enclose, 773.
Schire, shire, 197.
Schon, shoon, shoes, 299, 424, 735, 738.
Schynen, shone, 176. [It need not be the present tense; but may represent A.S. *scinen* (with short *i*), the pt. t. plural.]
Scole, school, 252.
Se, a seat, 558.
Seche, seek, 306.
Segge, say, 793.
Seiz, saw, 208, 421. *See* Say, Sey.
Selles, cells, 60. *See* Cell.
Selure, a decorated ceiling, 201. O.F. *celëure*, Lat. *calatūra*. *See* note to 'Ceelyn with syllure. *Celo*' in Prompt. Parv.
Sely, poor, simple, 442, 444, 668, 672, 675. A.S. *sælig*, happy, blessed.
Semes, seams, 552.
Semlich, seemly, comely, 201.

Sepultures, burials, buryings, 469.
Sep, *see*, 652.
Seweden, followed, pursued, 531.
Sexe, six, 739.
Sey, saw, 146. *See* Seiz, Say.
Seyn, say, 25, 56, 85.
Sich, such, 237.
Sikerli, for a certainty, with certainty, 64. 'Sykyr (or ser-teyne).' Prompt. Parv.
Sipe, Sippe, since, 158, 353; **Sipen**, seeing that, 259. A.S. *siddam*.
Sizede, sighed, 442.
Slaupe, sloth, 91. Another reading is *slaughte*, destruction.
Slen, to slay, 668.
Slomerers, slumberers, 91.
Smok, smock, 79.
So pat, provided that, 396.
Soget, subject, 650.
Soiournep, sojourn, 85.
Sone, soon, 525; **Sonner**, sooner, 634.
Sorweþ, sorroweth, grieveth, 688.
Sop, true, 836, 837.
Sope, sooth, truth, 364, 388, 658, 794.
Sopfast, true, very, 817.
Sottes, fools, 56.
Soutere, cobbler, 744, 752. Lat. *sutor*.
Sowle hele, health of the soul, 680.
Spede, prosper, 1.
Spedfullest, readiest, 264.
Spicerie, spicery, spices, 301.
Sprad, spread, scattered loosely, 301.
Stappyng, stepping, 649.
Stareþ, sparkle, shine, 553. Pecoock (Repressor, ed. Babington, p. 371) speaks of money spent 'in costiose horsis, and in wantowne and nise disgisingis of araies, and so forth of many *staryng* gouern-auncis.'
Stanes, staves, 82.

Stedes, places, 255.
Steiz, ascended, 810. Icel. *stiga*, pt. i. *steig*.
Stere, stir, 824.
Sterue, Steruen, die, 69, 740. A.S. *steorfan*.
Stiches, stitches, 553.
Stodyen, study, 588; Studyen, 591.
Ston, rock, 806, 810.
Strakeþ, roam, wander wide, 82.
Stre, straw, 773.
Stues, stews, 631.
Stumblen, stumble about, 591.
Sturen, stir, 588. See *Stere*.
Styncoande, stinking, 649.
Sty3tle, to set in order, direct, 315. Cf. A.S. *stihtan*.
Suen, follow, 60, 105. O.F. *suir*.
Sueres, followers, disciples, 148.
Sueþ, follow, 454.
Suffrant, patient, 646.
Suffraunce, patience, 652. '*Bele vertue est suffraunce*.' Piers Pl. C. xiv. 205.
Suffrep, endure, 650.
Sustren, sisters, 85, 329.
Sutilte, subtlety, 56.
Suweþ, follow, 577; Suwede, followed, 236. See *Sueþ*, *Suen*.
Sweten, sweat, 622.
Swiche, such, 519.
Swynken, toil, 622. A.S. *swincan*.
Swype, very, 622.
Sygge, say, 390. See *Segge*.
Syker, safe, secure, 306, 350; *adv.* surely, certainly, 237, 704; *superl.* Sykerest, surest, securest, best, 277. See *Sikerli*.
Synagoges, synagogues, 558.
Sypen, since, 241; afterwards, 668, 806. See *Sipe*.
Tabernacles, arched canopies of stone for a tomb or shrine, 168, 181. 'A canopied stall, niche, or pinnacle; a shrine ornamented with openwork

tracery; an arched canopy over a tomb or altar; Century Dict.
Tast, (sense of) taste, 537.
Tatered, jagged, 753.
Tauernes, taverns, 106.
Tempren, temper, subdue, mortify, 743.
Terre-pow3e, tar-box, 618. The old edition of 1553 rightly suggests 'tar-box'; strictly speaking, a *pow3e* is a *poke* or *pouch*. *Terre* is the usual old spelling of *tar*; see *Prompt. Parv.*; and in Halliwell, s. v. *Tarbox*, we find—'a box used by shepherds for carrying tar, used for anointing sores in sheep, marking them, &c. *Tarre boyste* = tar-box, occurs in *Chester Plays*, i. 125.' *Pow3e* = A.S. *pohha*, a poke or pouch.
Testament, will, 70, 410.
þeiz, though, 69.
þenk, think, 133; *þenkeþ*, 639.
þerafter, accordingly, 18.
þere as, there where, 471.
þeues, thieves, 245.
þis, pies, these, 290, 392.
þo, those, 96, 619, 848. A.S. *þā*.
þolede, suffered, 90, 818. A.S. *þolian*.
Til, towards, 198.
Tildeþ, set up, erect, 494. See *Tyld*.
To-forn, before, beforehand, 485.
Tonne, tun, 221.
Too, toe, 649; *Ton*, *pl.* toes, 425.
Toten, to see clearly, perceive, 142; to look out, spy round, 168; *pl. i.* Totede, looked, 339; *pl.* Toteden, in phr. toteden out = peeped out, 425. '*Totehyll*, *Specula*.' *Prompt. Parv.* *Totyng-place* is a watch-tower; Wycliffe's Bible; Isaiah xxi. 5. A.S. *tōlian*.
Touche, the sense of touch, 537.
Trechurly, treacherously, 475.
Treddede, trod, walked over, 425.
Trofle, trifle, 352. O.F. *trufle*, a trifle; *trufler*, to mock, cheat.

Troiflarden, trifiers, cheats, 742;
Tryflers, 475. Cf. l. 352.

Trosten, *v.b.* trust, 237; On to trosten, to trust in, 350.

Trussen, pack up, 618.

Tweie, Twey, two, 428, 439;
Tweyne, 3, 439.

Twyes, twice, 178.

Twynnen, to count as twins, to consider alike, compare, 496.

Tyld, set up like a tent, set up, raised, 181. A.S. *teldian*, to spread a tilt or tent. See Tildep.

Tylen, to till, 743. A.S. *tilian*.

Tymbren, build, 723. A.S. *tim-brian*.

Tymen, call upon, summon, 742. A.S. *tieman* (*tiinan* in Bosworth), to call upon to warrant, from *tiām*, a warranting (a technical law-term).

Tyn, tin, 195.

Tynt, lost, 537. Icel. *týna*, to lose.

Vnder-nepen, underneath, 695.

Vn-nepe, scarcely, with difficulty, 45. A.S. *un-ēade*. See Onepe.

Vnteyned, unfounded, not grounded, 516. The sense is clear, but not the form. See note.

Vsen, use, 63; Vsep, use, 690, 693, 697.

Wagged, wagged about, 226.

Waite, pay heed, look, 361. O.F. *waiter*, *gaiter*. See Awaytete.

War, wary; Ben war, beware, 839.

Warlawes, deceivers, 783. A.S. *wārloga*, a word-breaker, liar.

Waryep, curseth, 615. A.S. *wiergan*.

Waseled, bemired himself, 430. Cf. M.E. *waize*, Icel. *veisa*; A.S. *wōs*, ooze, mud.

Waspe, wasp, 648.

Wayten, watch, look out, 469. See Waite.

Wayuen, to waive, give up, cast aside, 530, 685. O.F. *guesver*, to abandon. See *Guesver* in Cotgrave and Roquefort.

Weder, weather, 300; Weders, storms, 435.

Wele, weal, wealth, 20, 403, 784.

Well, *adj.* good, 662.

Well, very, 105, 120.

Wende, weened, expected, 32, 452.

Wenen, to suppose, 78.

Werche, Werchen, *v.b.* work, 260, 285, 527, 788.

Werdliche, worldly, 371. [So in MS. A. *Werld* is sometimes spelt *werd* in M. English.]

Wer-wolues, werwolves, 459.

Wexen, wax, become, 525.

Wher, whether, 579.

Whou, Whow, Whou3, for Hou, How, Hou3, how, 42, 141, 192, 234, 365. [So in MS. A.]

Wichep, for Wishep, wisheth, 615. [So in MS. A.]

Wii3t, a wight, man, 233. See Wi3t.

Wil, for Whil, while, 416. [MS. A.]

Wilfulloker, *adv.* more wilfully, more eagerly, 648. [Comparative of *wilfulliche*.]

Wilne, will (*pl.* of wil), 216, 459; *confused with* M.E. Wilnen (below).

Wilnest, desirest, 676; Wilnep, *sing.* desireth, 20; *pl.* desire, covet, 361, 371, 497, 499; Wilne, to desire, 527. A.S. *wilnian*.

Wilnep, desires, 20.

Wissen, to make to know, to teach, 17, 100, 233. A.S. *wissian*.

Wist, known, 452.

Wit, wit, 828, 849. MS. *wiit*.

Wip, with; to coveren wip our bones = to cover our bones with, 116; toilen wip = bestow toil on, 742.

Wizt, a wight, man, 17, 32; Wight, 430.

Wijt, a whit; A litil wijt = a little whit, ever so little, 538.

Wlon, hems, hemmed borders (?), 736. A.S. *wlōh*, a fringe, hem, border; whence perhaps *wlon* is formed as a plural, like *schon* and *been*. Mr. Wedgwood suggests that it is a variation of *flue*, i.e. nap; which is hardly possible.

Wolle, wool, 289.

Wolward, 788. '*Wolwarde*, without any lynnyn next ones body, *sans chemyse*.' Palsgrave. To go *woolward* was a common way of doing penance, viz. with the *wool towards* one's skin.

Wombe, belly, 762.

Wonderlie, wonderfully, 172.

Wone, dwelling-place, 164.

Wonynge, dwelling, 768. A.S. *wunian*, to dwell.

Woon, a dwelling-place; hence, a building, 172. See Wone.

Wordlyche, worldly, 784. See Werdliche. [So in MS. A.]

Worldliche, worldly, 20.

Worstede, worsted, 228.

Wortes, worts, 787; Wortes fleshles wroughte, vegetables cooked without meat.

Worpe, Worpen, become, be, be made, 748, 823, 821; to become, to be, 9, 580, 776; *pp.* become, 431 (see footnote); to happen, in phr. *Wo mote you worpen, maywo happen to you, evil be to you*, 493. A.S. *weorðan*.

Worp to, become, 746. See Worpe.

Worpely, worthy, estimable, 233. A.S. *weorðlic*.

Wou3, how, 356 (A.). See Whou.

Wrappen, to anger, 565.

Writers, scribe, 746.

Wrou3t, represented, 128.

Wynwe-schete, a sheet used in winnowing corn, 435.

Wyten, to know, 32. A.S. *witan*.

The following are the past participles, &c., beginning with Y-; see also under I-.

Y-beld, built, 172. See Y-buld.

Y-benched, furnished with benches or seats, 205.

Y-blessed, blessed, 520.

Y-botend, buttoned, 296.

Y-bou3t, bought, 569.

Y-buld, built, 157. See Y-beld.

Y-clense (*inf.*), to cleanse, 760.

Y-cloped, clothed, 608.

Y-comen, come, 12.

Y-corven, carved, 173.

Y-couenaunt, covenanted, 38.

Y-crouned, crowned, 805.

Y-di3te, Y-dy3t, fitted up, provided, 211; prepared, made, 228. A.S. *dihtan*, to arrange.

Y-folden, folded, 292.

Y-founde, found, provided for, 242; Y-founden, 631.

Y-gadered, gathered, 189.

Y-glased, glazed, 214.

Y-greiped, prepared, fitted, 196; made ready, 626. See Graip.

Y-hamled, cut off short, docked, 300. '*Algate a foot is hameled of thy sorwe.*' Chaucer, Troil. & Cress. ii. 964. A.S. *hamelian*.

Y-hid, hid, 643.

Y-hyled, covered, 193. A.S. *helan*.

Y-knownen, Y-cnowen, known, 252, 800; know (*inf.*), 647.

Y-leyd, laid, 263.

Y-lich, alike (*adv.*), 730.

Y-maked, made, 93.

Y-medled, mixed, placed promiscuously (i.e. with the shields), 177.

Y-noumbred, numbered, 178.

Y-nowe, *pl.*, enough, sufficient, 215, 359.

Y-paynted, painted, 506.

Y-paued, paved, 194.

Y-peynt, Y-peynted, painted, 160, 202.

Ypocricie, hypocrisy, 285, 305.

- Y-professed**, professed, 348.
Y-rad, read, 129.
Y-rosted, roasted, 764.
Y-sacred, consecrated, sanctified, 186.
Y-set, set, 201, 315, 761.
Y-sewed, sewn, 229, 552.
Y-stongen, pierced, pricked through (*lit.* stung), 553.
Y-suled, sullied, 752. A.S. *sylian*.
Y-tiȝt, firmly set, 168. A pp. formed as if from M.E. *tihten*, which is not to be equated to the A.S. *tihtan*, to accuse, or to the A.S. *tyhtan*, to instruct; it is, rather, a variant of *y-thiȝt*, from *thiȝten*, to make firm; cf. mod. E. *tight*, answering to M.E. *thiȝt*.
Y-toted, inspected, 219. *See* Toten.
Y-vsed, used, 510.
Y-wis, certainly, 555. A.S. *gewis*.
- Y-worpen**, become, 665; *see* Worpe.
Y-written, written on, inscribed, 175.
Y-wrouȝt, wrought, 120, 162, 175, 187.
Ymped, grafted, 305. 'Impyd or grafted. *Insertus*. Prompt. Parv.
Yuele, *adv.* evilly, 660; ill, 58.
ȝemedede, looked carefully; ȝemedede upon = closely regarded, 159. A.S. *ȝyman*, to pay heed to.
ȝer, year, 218; *pl.* years, 189.
ȝerne, diligently, 159.
ȝeuen, given, 590.
ȝif, if, 62, &c.
ȝyuen, to give, 54; ȝyueþ, give, 114.

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